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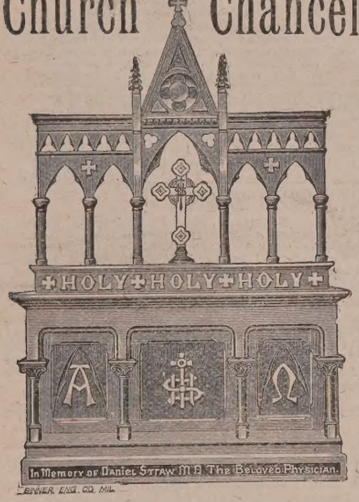

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NOTE:—The Rev. F. F. CASKEY, rector of St. John's, Dresden, may be addressed for full information at 261 West 42nd st., New York City, until Aug. 22nd, when he escorts intending pupils to Dresden.

The Living Church

Saturday, July 15, 1893

At Dawn

BY MARGARET DOORIS.

I stand upon the threshold of the dawn,
And wondering ask:
What will the moments bring in passing on—
What joy or task
That will befall me ere the day is gone?

The sun, now rising in the azure sky,
May clouded grow;
The hopes which glad my heart may bring a sigh;
The flowers which blow
In dewy sweetness now, may fade and die.

My anxious thoughts I turn into a prayer,
Father, to-day,
Whate'er befall, keep me within Thy care,
Along the way,
Lead me in love, all burdens help me bear.

Linden, Ohio.

News and Notes

IT IS ANNOUNCED that the Rev. Dr. Samuel Hart, of Trinity College, has declined the election to the bishopric of Vermont. Dr. Hart expresses his deep sense of the honor conferred upon him, but feels it his duty to remain at Trinity College. The Standing Committee of the diocese has called a special convention for the election of a bishop, to meet at Burlington, Wednesday, August 30th.

NATIVE CHURCHES are coming more and more to the front as a great desideratum in the mission field. At a recent Church Missionary Society meeting, Archbishop Maclagan took the ground that their aim was "not to build up 'the Church of England' in every corner of the earth, but to build up the native churches, each with its own characteristics and its own special needs."

AMONG THE recent Confirmation services in England was one at Eton by the Bishop of Oxford, when 180 boys of the school were confirmed. There is no more manly way of beginning life than by thus declaring a purpose "not to be ashamed to confess the faith of Christ crucified," and "to continue Christ's faithful soldier and servant unto life's end." The growth and strength of the Church must come largely from an increasing number of young candidates for Confirmation.

SOUTH CAROLINA'S attempt to control the liquor traffic by establishing a State monopoly of it, went into operation July 1st. The bar-rooms were closed absolutely, and in their place the new dispensaries were opened, where liquor is sold only in sealed bottles and no drinking on the premises is allowed. The profits are to be divided equally between the State and the county, and out of the latter's share, one quarter is to be devoted to police purposes. Charleston has refused to accept the new law. Many of the counties have not applied for a dispensary, and there is decided opposition to the plan.

GENEROUS and graceful is the action of Mrs. Palmer, president of the Board of Lady Managers of the World's Fair, in giving her official salary to date—some $6,000 to $7,000—to provide for the waifs and street Arabs of Chicago a day at the Fair. Such kindly and practical use of the money is an example worthy of emulation. The true spirit of Christian charity and brotherliness is thus well exemplified, and the day—July 27th—should be made memorable to these uncared-for little ones by the kindness of many others, for there will be thousands of children to be provided for and entertained.

THE SURPRISING act of the Governor of Illinois in the pardon of the anarchists who escaped the hangman seven years ago, meets with no favor at the hands of the respectable and law-abiding classes throughout the United States. Perhaps he is contented to receive the plaudits of Herr Most and his kind. It is an ominous spectacle when the governor of a great State thinks fit to denounce the decision not only of the trial court, but of the higher tribunals, including the Supreme Court of the United States. Such expressions as those of the proclamation carry us into the very atmosphere of anarchy.

A WORK of practical good is being quietly done by the Church Temperance Society. When, not long since, the excise commissioners of the city broached the idea of issuing 200 licenses for all-night places for people who need refreshment when others are asleep, the Woman's Auxiliary of the society procured a handsome lunch wagon, which the Park commissioners permitted to stand in Union Square, and from which food and temperance drinks were furnished throughout the night at a nominal price. Recently the attention of the fire department has been called to this device, and the fire commissioners have been in conference with the general secretary, Mr. Robert Graham, with a view to arranging a plan by which refreshments of a temperance character could be supplied to firemen at such times as they are called out to an all-night fire. It was found impracticable for the fire department to supply a wagon of its own, and the Church Temperance Society has gladly lent itself to a co-operative plan, by which it will supply a lunch wagon, that will be ready to go to fires when summoned. The wagon will be drawn within the fire lines by fire department horses, payment will be made for articles supplied, and the department will be responsible for all damage that may accrue while the wagon is in their care. Hot food will be served to the men in cold weather, and cold food and cooled light drinks in hot weather. The exhaustion of the men at times has been great, and this new labor of the Church Temperance Society will be at once practical and merciful.

Brief Mention

A remarkable testimony as to the power and efficiency of the English Church comes from Rome. "The Anglican Church," says the *Civilta Cattolica* (a Jesuit paper), "seems to stand in the way of the hopes of the Jesuits, and to be the obstacle to the final victory of Rome over England."———A touching little story that illustrates his kindness of heart is told of the late Dr. Doudney, the editor of *The Gospel Magazine*. The doctor was a terrible thorn in the flesh to the compositors who had his "copy" to set. Only a week or so before he wrote his last article, he addressed a letter to the men, and enclosed a cheque, which he asked should be distributed as the foreman thought fit, among those who had been the most troubled by his handwriting. ———Negotiations are going on between the Congregationalist and Evangelical Union Churches in Scotland with a view to a possible amalgamation. Any step that lessens the number of the sects is in the right direction. ———The doorkeeper of the British House of Commons retired the other day after a service of 37 years, and was succeeded by his first assistant. The place is a valuable one, both because of its salary, its permanence, and its dignity.———In a recent issue (p. 249) the history referred to by Dr. Wilson was Collier's, not Collin's, as there given.———The seal recently adopted for the diocese of East Carolina is designed as follows: On the border of the lozenge are the words, "Seal of the Diocese of East Carolina." In the upper part of the seal is the mitre; underneath, the date of organization of the diocese of North Carolina, 1817. Below that a representation of the first landing on Roanoke Island with the date 1584; the Baptism of the first white child, Virginia Dare, and the date 1587. Below these, the motto of the Bishop of the diocese, "*Christi Cruce Confido.*" At the bottom is the cross, supported by the key and the crook, and the date of organization of the diocese of East Carolina, 1883.———Not long ago reference was made to noteworthy work done by men of advanced age. Now we learn that Dr. Frederick Godet, the eminent Biblical scholar of Switzerland, has just published in French an Introduction to the New Testament, a volume of 700 pages, which he hopes to follow with two more volumes, The latest researches in New Testament study are to be set forth in this work.———It rather takes one by surprise to find Japan taking a leading place in science. Yet Dr. Kitasako, of that country, a pupil of the noted Dr. Koch, is reported to have discovered a remedy for consumption of much greater promise than that of his teacher, and the Japanese Government is providing the money necessary for the carrying out of his experiments.———In the neighborhood of Algeria runs a small water-course which the chemistry of nature has turned into real ink. The formation is obtained by the union of two small rivulets, of which one is strongly impregnated with iron, while the second brook, percolating through a peat marsh, absorbs gallic acid.———Last year the visitation work of the Bishop of Bathurst, Australia (Dr. Camidge), involved 14,000 miles of travel. "On one Sunday," the Bishop says, "I was driven sixty miles, and preached in three churches; on another, forty-five, taking two Confirmations and a sermon, besides winding up with the excitement of two runaway steeds."———In connection with the marriage of the Duke of York to the Princess May, it is stated that it is a rare event for a direct heir to the throne of England to marry an Englishwoman, only two instances since the Conquest being noted—Edward, the Black Prince, and Edward, son of Henry VI. Several English kings, however, have married Englishwomen.

The Church amongst the Red Men

BY L. D. H.

On historic ground, among an historic people, by a zealous apostle of God's historic and Catholic Church, surrounded by a corona of his presbyters, and in the presence of a congregation of the faithful, the grace of Holy Orders was recently conferred on four men—two being ordained to the diaconate and two advanced to the priesthood; the corner-stone of a hospital for the use of the Oneida Indians was laid, and the sacrament of Confirmation administered. The place was Hobart church, Oneida, diocese of Fond du Lac, and the date, St. John Baptist's Day, 1893.

At 7 A. M., the sacrament of Confirmation was administered by the Bishop to the youngest son of the missionary, and to the son and daughter of Indian Agent Kelsey. Immediately after, the Holy Eucharist was celebrated by the missionary, the Rev. S. S. Burleson. Added interest was lent to this service as well as to all of the others of the day, in that it was the 38th anniversary of the marriage of the missionary and his estimable wife, to whom the simple-hearted Indians have given a name which means: "The one who goes about caring for the sick and doing good." This was a service of special thanksgiving for all the many blessings and mercies vouchsafed to them, and to their sons—all but one of whom they have given to God, to serve Him at His altar—and to their daughters, who are zealous in good works. At this service, in addition to the members of the family, and the newly confirmed, and their friends, more than 100 Indians received that "Food which weary pilgrims love."

At 9 A. M., Matins were said by the Rev. Lucius D. Hopkins, the secretary of the diocese; while at 11 o'clock came the principal service of the day.

Across the road from the church stands the little school house of the mission. In this at the appointed hour, the choir of Christ church, Green Bay, who had come with their choirmaster, Mr. L. A. Fisher, and their friends on a special train from the "Bay," the interpreter, the ordinees, the clergy and bishop, vested, and preceded by the cross bearer of the choir, marched across the road and entered the church, singing that inspiring hymn, "Onward, Christian Soldiers, marching as to war," led by the organ, presided at by Mr. John K. Burleson, and assisted by three Indians with their horns. The Rev. R. H. Weller, Jr., of Stevens Point, preached the ordination sermon, which was an eloquent one in its inception, delivery, and specia

charge to the ordinees. Mr. James A. M. Richey, was presented by his father, the Rev. T. S. Richey, and Mr. Hugh L. Burleson, by his father, the Rev. S. S. Burleson, for ordination to the diaconate; the Rev. George Shelton, was presented by the Rev. R. H. Weller, Jr., and the Rev. J. M. Baker, by the Rev. E. B. Taylor, canon of the cathedral, for ordination to the priesthood. From beginning to end this service, which lasted for two and a half hours, moved on with a stateliness, orderliness, and solemnity that was noteworthy. It ended with the singing of "The King of love my Shepherd is" as the choir and clergy returned to the school house.

Fifty years ago on October 9th, last, on this same historic ground, among the people of the same nation, took place the ordination to the priesthood of the famous missionary of the Church, James Lloyd Breck, and of that ever and still militant soldier of the cross, William Adams, D.D. What hath God wrought during these 50 years! For an answer go among the Oneidas and ask them of their state then and now.

Immediately after the ordination service, a bountiful lunch was spread beneath an improvised bower by the Indian women, by whom all the provision was prepared; and while it was being partaken of, the Oneida Band played patriotic airs in a very creditable manner indeed. Then came that which these loyal Indians always like, speech-making and music. A number of the clergy made addresses which were interpreted by the chief, Cornelius Hill, and some few of the Indians. A touching incident happened. Some time ago an Indian father and mother desired to give their son to God, to serve Him in the holy ministry, but before the consummation of their wish, God called their boy to serve Him in the Expectant Church. The day before Mr. Hugh Burleson's ordination, the parents of the Indian boy asked him to consent to be adopted into the tribe, under the name of their departed son. And now, at this time, after a speech by the Indian interpreter and chieftain, which brought tears to the parents' eyes, he was adopted into the tribe and given a name which means "The tall tree."

At 4 P. M., came the laying of the corner-stone of the hospital. The procession was joined at the mission house by the Bishop and his chaplain and, proceeding to the site, the corner-stone was laid by the Bishop with appropriate ceremony. The contents of the box placed within the stone were: The original 32 cents with which the hospital fund was started by the youngest daughter of the missionary, a copy of the Green Bay *Gazette*, containing a notice of the order of services of the day, a copy of the diocesan paper, photographs of the Bishop of the diocese and the missionary of the Oneidas, and a copy of the Bible. The corner-stone is of red granite and is marked as follows:

Oneida Hospital,
Onenyohtahakahakohwen
1893

After the stone was laid the offering made at the 11 o'clock service, amounting to over $50, was laid upon it. The Rev. F. R. Haff delivered a very appropriate address, in which he said: "The stone which our Father in God has just laid is red and is inscribed with a word which means: 'For the use of the Oneida nation.' Tradition tells us that to your forefathers while out hunting and fishing in New York State, a red stone was given (by Tammany) which was taken from a cleft in the granite rock. From this stone they took the name 'Oneida,' which means, 'the people of the stone.' This red stone was always kept in their Council Lodge, and around it they gathered to worship before they went forth to battle, believing that so doing rendered them invincible. . . . There was another stone laid, more precious and far better than that of your fathers. This stone was laid by Jesus Christ and was red with his Passion. Around this stone you are to gather, to go in that strength which will render you invincible against the great enemy, to overcome sin and death. There is still another stone to be laid after the battle here is ended, which is not red, but white. It is the white stone given in heaven to them that overcome, and it will be a new name written."

At 5 o'clock Evensong was said by the newly ordained deacons and priests.

This hospital which is needed so much for the carrying on of the work among the Oneidas, was started by the youngest daughter of the missionary with an offering of 32 cents. The 32 cents has increased to such an extent, that the missionary is warranted in starting to build, but before he can complete the work some $2,000 more are needed. Will the Church people let the work be delayed and languish for want of means? Or will they give of their abundance, sending either to the Bishop of Fond du Lac, or to the missionary, the Rev. S. S. Burleson, Oneida, Wisconsin?

In 1818, an eloquent chief of this loyal people said to them in behalf of that famous and great Bishop of New York, after whom the present church is named—John Henry Hobart: "This Church has never deceived us, never injured us, she has been our helper for many moons, many years, and she will befriend us while grass grows and water runs." To-day this people are deserving of help. There is over them a zealous man who is priest, physician, architect, and friend, and he is assisted by a family every member of which does his or her part. The Indians themselves are self-denying and self-sacrificing; *e. g.*, sixty Indians left their own work for three days, gave and quarried stone for the new hospital, hauled it to the site, gave and hauled the sand and made the excavation for the foundation. The Indian women are not a whit behind the men in doing their part, for they come to the guild house to do work for the church and hospital, such as making Indian dolls, moccasins, etc., every Thursday throughout the year, except three, and stay from 10 A. M., until 4 P. M.

The grass has not ceased to grow, nor the water to run, nor should this Church of God cease to help these simple-hearted and loyal Indians of our country and our country's Church.

Canada

The Bishop of Toronto held the annual Trinity ordination in St. Alban's cathedral. Five deacons were advanced to the priesthood, and nine persons admitted to the diaconate. During Bishop Sweatman's episcopacy, a period of 14 years, this is the largest number ever presented at any single ordination. At Belton, 42 candidates received the rite of Confirmation, and the Bishop expressed himself highly pleased with the work done in the parish. At St. James' cathedral, Toronto, the rite of Confirmation was administered to 37 candidates. The synod opened on the 13th inst. The Bishop referred in his charge to the serious illness of the chancellor, Dr. Snelling, who was absent for the first time in 24 years; and also referred in a feeling manner to the late Metropolitan, and others who had died since the last meeting of synod. Proceeding to diocesan statistics, he stated that the diocese had lost eight clergy and gained 21—16 by ordination. Five new churches had been added, one enlarged. There was a decrease of $8,712 in the contributions to clergy funds, with an increase of $8,004 to parochial and other objects. The Bishop deprecated the way churches send money abroad to the neglect of the home field. The diocese should endeavor to wipe off the debt of $50,000 on the St. Alban's cathedral. It was decided that the General Purposes Fund might be resorted to, to settle finally the claim of the diocese of Niagara to a share in the Episcopal Endowment Fund. The Report on the Clergy Commutation Trust Fund, and the amendment on the canon governing its distribution, were keenly discussed. At the evening conferences great interest was taken in discussions on the "Increase of the Episcopate," and two able papers on the subject were contributed. Another topic exciting general interest was on "Systematic and Proportionate Giving." A resolution was passed accepting the scheme of "Church consolidation" submitted at the Winnipeg conference with the hope that the general synod would accept the suggested alterations of the provincial synod during its last session in Montreal. A resolution of gratitude for the improvement in the condition of the Bishop of Montreal was adopted.

At the meeting of the Woman's Auxiliary, diocese of Huron, on the 13th ult., at which Mrs. Boomer presided, a resolution of congratulation and welcome to the Bishop and Mrs. Baldwin, who have just returned from the Holy Land, was carried by standing vote. The need of immediate help to the Rev. F. Frost, the burnt-out missionary of Shegui-andah, was pressed upon the meeting. Mrs. Spendlove's thrilling account of her 12 years' labors at Mackenzie River, was listened to with rapt attention. She paid a touching tribute to the memory of Bishop Bompas, who during his whole 30 years of service only once left his post for the three months needed for his consecration. At St. Jude's, Brantford, the Rev. Mr. Wright was presented by his congregation with a handsome silver Communion service, and an appropriate address. At Grace church, in the absence of Bishop Baldwin, Bishop Sweatman administered the rite of Confirmation to 50 candidates. At the annual meeting of the rural deanery of Middlesex, the question of "Mission Grants" and the "Growth of the Church in the Diocese" were the principal subjects under discussion.

It is with pleasure we report the improved health of the Bishop of Algoma, who is expected home in July. The Rev. A. R. Bryant, of St. John's College, Newfoundland, has been appointed to the Schreiber mission of Algoma diocese.

After a cathedral service on the morning of June 6th, the synod of Niagara entered upon the business of the session. Bishop Hamilton in his charge advised that a see house be provided for the diocese, and suggested that subscription lists be opened in the synod hall for the "Bishop Medley memorial." The question as to who should have claims on the Commutation Fund, was fully discussed; as also that of "Religious Education in the Public Schools." A resolution of regret was passed by the synod on the loss it sustained by the death of Mr. George Elliot, of Guelph, and a message of condolence was conveyed to his family. The good work done by the Brotherhood of St. Andrew was specially recognized by the synod. By the will of the late George Elliot, $5,000 is left to the Widows and Orphans Fund of the diocese of Niagara, and $4,000 for the aid of disabled clergymen. His own church, St. George's, Guelph, receives $2,000 for special objects.

A large meeting was lately held in St. George's Hall, Kingston, under the auspices of the Bishop of Ontario, the Governor General and Lady Derby being present. The meeting had been convened by Mrs. Lewis in the interests of her "Paris Mission Work," and after opening with prayer, the Bishop introduced Mrs. Lewis. Her appeal on behalf of her work (the protection of English-speaking girls in Paris) was very powerful. She wished the work could be more generally known in America, as many American girls going to Paris she was sure would benefit by the advantages these "Homes" offered, were they only more widely advertised. The diocesan synod met on the 21st, and much time was occupied in discussing the increase of the episcopate, and also parochial defaults in regard to certain funds. After the Mission Board's report had been strongly attacked, a change was made in the classification of grants. On the following afternoon the rules of order were suspended, and the synod desired to offer hearty congratulations to Bishop Lewis, the day being his birthday.

The synod of Quebec held its 21st annual meeting on the 30th. The Bishop in his charge stated that the diocese as a centenary thanksgiving offering would give up at the end of the century the annual grant of $4,500 at present received from the Society for the Propagation of the Gospel. At the centennial celebration, the Bishop, in addition to the daily offertory, placed on the Holy Table a cheque for $20,007.37, being the paid-up subscriptions to the Bishop Williams Memorial Fund. The unification of the Church in Canada was discussed, and Bishop Potter, of New York, declared himself in favor of Anglican Church union over all the world. The synod passed a motion of protest against the Welsh Suspensory Bill.

The enthronement of the new Bishop of Qu' Appelle, the Rt. Rev. Dr. Burns, took place in the pro-cathedral; the first time the ceremony has occurred, as the diocese was in its infancy when Bishop Anson arrived in 1884. The Bishop and his chaplain bearing the pastoral staff, were met by clergy and choir fully vested, and the procession formed and entered the church, the ceremony of enthronement following.

An ordination was held on Trinity Sunday, in Christ church cathedral, Winnipeg, the Metropolitan presiding. The Bishop of Calgary has been invited to preach at the opening of the provincial synod in Winnipeg.

From the diocese of Athabasca comes the sad news of the death of Hume Maclean, third son of the late Bishop Maclean. The deceased was only 22.

The past month in the diocese of Montreal has been one of special anxiety with regard to the dangerous illness of Bishop Bond. The physician's last bulletin, read in St. George's church, Montreal, on the 18th ult., announcing the Bishop now out of danger, was heard with heart-felt joy and gratitude. The extreme interest portrayed all through the Bishop's protracted illness, are significant of the hold he has upon the affections of the public. As an instance of this may be mentioned the action of the Montreal Fire Brigade in altering the route previously decided on for the funeral of the fireman killed in the recent burning of the convent at Ville Marie, lest the Bishop should be disturbed by the passing cortege. The Bishop was much touched by the kindness of his Roman Catholic sympathizers, and sent through his commissary a letter of thanks to the chief of the brigade, stating that he also offered at the time of the funeral, a sick man's prayer to God for those whose grief was sore for one suddenly called away. Efforts have been made lately to establish a Church Immigrants' Home, but further action is suspended till the Government's decision with regard to the landing at Quebec is obtained.

Bishop Potter, of New York, accepted an invitation to visit Montreal after the Quebec Centenary, and preached at Christ church cathedral in the morning, in the afternoon administering the rite of Confirmation at the church of St. John the Evangelist.

New York City

St. George's church gives the Rev. Dr. Wm. S. Rainsford, a generous vacation, which he expects to spend in New Brunswick, Canada.

Among the recent benefactions of the Rev. Dr. Charles F. Hoffman, of All Angels' church, is the enlargement at his own cost and care, of St. James' chapel, Elberon, N. J.

St. Augustine's school of Trinity parish, closed its exercises for the year on the feast of St. Peter the Apostle. Prizes were given by the Rev. Dr. Kimber, minister in charge of St. Augustine's chapel.

St. Ambrose church is to have a chapel and parish building, for the enlargement of its mission work among the poor. The building will adjoin the church, and will be constructed on property recently purchased.

The rector of Calvary church, the Rev. Dr. Henry Y. Satterlee, has a three months' vacation which began June 15th. He expects to spend a part of the time in the Adirondacks. While he is gone the Rev. Lewis Cameron supplies his place. The church will be re-carpeted, and other improvements will be made to the interior.

The Sisterhood of the Good Shepherd has established a school at Asbury Park, N. J., with the object of giving careful training to children who are backward by reason of sickness or other causes. It will give a home of comfort, and will take very young children.

The Church Missions House s making great progress. The walls, floors, and roof are already built, and give the main outlines of the noble structure. All the work is done in the most substantial and durable manner. The general appearance of the group, with the adjoining Calvary church and chapel, is one of imposing dignity.

Vacation services at Trinity church will be conducted by the assistant clergy, the Rev. Dr. J. N. Steele, and the Rev. Messrs. G. E. Magill and J. W. Hill. Services will go on as usual, notwithstanding alterations to the building described in our issue of June 3rd. The rector, the Rev. Dr. Dix, will spend the month of July at Westhampton Beach.

The mission services recently begun in a hired room at 182nd st., under the charge of the Rev. W. O. Embury, are making favorable progress, notwithstanding its limited accommodations. The work has so far been largely preparatory, but a real spiritual need exists in the neighborhood, and if the work sufficiently prospers a church building will be erected at an early day.

The Rev. E. Walpole Warren, rector of the church of the Holy Trinity, has planned a delightful trip to the West, including Denver, Manitou Springs, Salt Lake City, and the Yellowstone Park, and will probably be absent three months. The assistant minister, with occasional help, will have charge of the parish. Special attention will be given to the music during the summer, under the charge of the new organist, Dr. Woodcock.

The plans for uniting St. Ann's church with the church of the Annunciation, already detailed in these columns, have met with obstacles. The two vestries have been in earnest conference over the matter, which has had points of advantage for both parishes. The name proposed for the joint corporation, was the church of St. Ann of the Annunciation. But the negotiations have turned out to be devoid of satisfactory result, and have been dropped.

The City Mission Society has received a valuable gift from a lady of means, who withholds her name, of two lots of land, with buildings upon them, in the crowded locality of the Bowery. Here will be re-opened "God's Providence Mission," which formerly had a successful existence in hired quarters, and closed in 1891 on account of loss of lease. The houses have been changed and reconstructed to meet the needs of the work, and Sunday school, industrial school, and other branches will be set in operation there.

At St. Bartholomew's, the $80,000 recently raised for internal changes and decorations will be put to good use during the heated term, and the sacred buildings will be surrendered into the hands of the artificers. The doors will be necessarily closed for four months. The changes include deepening the chancel, the putting in of a new chancel organ to be connected by electricity with the instrument in the gallery, and an artistic renovation of the walls and roof of the nave. The hardworking rector, the Rev. Dr. David H. Greer, has gone to New Canaan, Conn.

The Society of St. Johnland, under the wise direction of the Rev. Dr. Henry Mottet, promises advance in its working lines. By latest current account there are at St. Johnlands, 108 beneficiaries, divided as follows: Old men, 38; girls, 28; boys, 24. The Babies' Shelter, which is maintained by the church of the Holy Communion, of which Dr. Mottet is rector, cares for 24 orphan babies. The cost of the maintenance of St. Johnland for this year will be about $16,500. The income from endowment is about $7,000; from the Babies' Shelter trustees, $3,000; from other sources about $6,000. But the latter item is understood to be not trustworthy, and enlarged means are needed not only to make ends meet, but to provide for needs of natural and desirable growth.

St. Michael's church, the Ven. Archdeacon Peters, D. D., rector, have a flourishing branch of the Church Periodical Club, with over 40 contributors, and 13 members paying an annual fee. It circulated last year nearly 100 books that were given for the purpose, besides 30 hymnals and 26 copies of the Scriptures. There were sent out to missions and poor churches 185 Easter cards, 291 Christmas cards, a number of tracts and catechisms, and 963 Sunday school papers. Down to the present time it has issued between four and five thousand copies of periodicals. St. Michael's Station of the Penny Provident Fund, which is for the safe deposit of sums from one cent upwards, has about 200 depositors. The station has closed a satisfactory year.

At St. Thomas' chapel, the Rev. Dr. Pott, minister in charge, the Girls' Friendly Society by its last report had made decided progress towards its desired object of combining pleasure with instruction and work. Classes in plain sewing, embroidery, knitting, and millinery were conducted, and many ladies of the congregation rendered valuable assistance in maintaining these. A debating society as a branch of the work, has had considerable success. Parishioners of St. Thomas' church have been generous in supplying financial means. The receipts and expenditures have reached over $300, including a grant of $100 from St. Thomas' church.

The Rev. Dr. Huntington, of Grace church, will pass the months of July and August in Maine. Another beautiful memorial is about to be added to the many already given to this church—a costly door, to be set in a sculptured doorway. It will be erected by his family in memory of the late Chas. Griswold Landon, who died recently, after having been long a warden of the parish. When the Landon door has been placed in position, each entrance of the church will be a memorial of some former parishioner, the others being in memory of the Schermerhorn family, Miss Catherine Lorillard Wolfe, and Mrs. Susan Hunter Landon, the wife of C. G. Landon—the last named having been placed in the church by her now deceased husband within a year. The new door is situated on the south side of the chancel, near the lower organ, and corresponds to the one which forms the entrance to Grace House. It will be constructed from designs prepared by Renwick, Aspinwall, & Renwick, the architects who designed the other portals. The doorway and jambs will be of carved Caen stone. Above, will be a fine Gothic arch terminating in a richly foliated finial, with pinnacles on either side. Within this arch will be the figure of a seated angel, holding an instrument of music. The door itself will consist of two solid panels of oak, elaborately carved with Gothic tracery. The cove on the outer jamb will contain a delicately wrought vine in conventional pattern, which will run around the arch. A massive base on either side, with buttress design, adds an appearance of massive solidity. An appropriate inscription will be cut in the Caen stone of the jamb, the details of which have not as yet been decided. The sculptors, Ellin, Kitson, & Co., will begin the work at once in their studios.

Philadelphia

St. Stephen's, Wissahickon, had several handsome memorial windows utterly destroyed by a terrible hailstorm on the 5th inst.

A new organ, to cost about $8,000, is being built for St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector. It will be finished about December 1st.

A mixed vested choir, under the direction of Mr. James A. Bennett, was introduced at St. Philip's church, the Rev. L. W. Doggett, rector, on Sunday, the 2nd inst.

The Rev. Dr. E. T. Bartlett, dean of the Divinity School, has been granted a leave of absence for one year; during his absence, Bishop Whitaker will act as dean. The internal administration of the school will be conducted by the faculty, under a chairman chosen by themselves, *ad interim*.

To St. Timothy's Hospital, the sum of $5,000 has been paid by the executor of the will of the late Eugene Nugent for the erection of the Nugent memorial ward. Plans have been prepared for an annex, and every effort has been made to secure the necessary funds for this object, so that enlarged accommodations can be afforded the sick and injured in that section of the city, where, owing to the many industrial establishments and with three railroads so near, accidents are frequent.

The Mortuary Society of St. Vincent's Guild, composed of the acolytes of St. Clement's church, have been successful in their efforts to obtain a larger plot of land in Mt. Moriah cemetery, and on Saturday, the 1st inst., in the presence of a large congregation, composed of representatives from St. Clement's and other churches, Bishop Whitaker solemnly set apart and consecrated this ground for the purposes for which it is intended. In his address, the Bishop congratulated the society on the work accomplished, and said that to give Christian burial to members of the Church, and especially to the friendless poor who pass away in the "Philadelphia Hospital", was an act of which the society should be proud. The new plot has space for the burial of 200 bodies.

The corner-stone of the new edifice for the church of the Resurrection, the Rev. Joseph R. Moore, rector, was laid on the 8th inst., by Bishop Whitaker. This new building, for which ground was broken in May with appropriate services, will be one story high, 17 feet to the eaves, with high pitched slate roof, and will have a frontage on Broad st, of 70¾ feet, and a depth on Tioga st. of 81½ feet. Port Deposit granite with Indiana limestone trimmings will be used. The tower is 18 feet square, 72 feet high, on which will be erected a stone octagonal spire, terminating with a cross. The new church adjoins the present structure on the east, and after its completion, the old one will be utilized as a parish building. At the east end of the new church, the chancel will be located 34 feet wide and 24 feet deep, affording ample accommodations for choir and sanctuary. On the south is the organ chamber; the choir, the sacristy, and vestry rooms are on the north side. The nave is 34 feet wide, flanked on each side by aisles 13 feet in width. The clere-story will be carried on stone columns with carved capitals, and stone arches will support the clere-story. The church will be treated in the English "decorated Gothic style." The interior walls will be of buff-colored bricks, trimmed with red bricks. Stained glass, in tracery, will be used in the windows. The rafters will be exposed, and the ceilings lined with polished yellow pine. The floors of aisles, vestibule, and sanctuary, will be covered with tiles. The parish house, which fronts on Tioga st., will be fitted up to contain guild, Sunday school rooms, and an entertainment hall; it is two stories high. Mr. Frank R. Watson is the architect.

Diocesan News

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Bishop George D. Gillespie celebrated his golden jubilee, June 30th. Services were held in St. Mark's church, Grand Rapids, conducted by the Rev. Dr. Campbell Fair, assisted by the Rev. Dr. J. W. Bancroft, of Hastings; the Rev. Henry J. Hughes, of Coldwater; Mr. D. G. Robinson, of Hastings, and others. Bishop Gillespie delivered an address, briefly recalling his life in the ministry. A reception was given at the Bishop's residence, and many friends called to extend congratulations. Numerous letters and telegrams were received. A number of handsome presents were given in honor of the anniversary. When the Michigan diocese was divided, at the 40th annual convention in 1874, Dr. Gillespie was elected Bishop of the Western Michigan diocese, to which he has endeared himself very strongly.

Connecticut

John Williams, D. D., LL.D., Bishop

The annual class-day exercises of Trinity college were held on the campus Tuesday afternoon, June 27th. L. H. Cortes presided and delivered the address of welcome. Henry R. Woffenden read the class history; William French Collins recited the class poem; and the oration was delivered by Reginald Pearce. Wednesday was alumni day, and began with religious services in the college chapel at 9:30 A. M. Business meeting was called to order by Prof. Barbour, of the Berkeley Divinity School, at 10:30 o'clock. Dr. W. A. M. Wainwright was re-elected a trustee for a term of three years. The report of President George Williamson Smith, urged the adoption of recommendations made by the fellows for a new chapel, a professorship of natural science, and a building and other increased facilities. Forty students entered the college in the past year. The scholarship fund has been increased $1,325 during the year. The late Mary J. Keney left the college $25,000 as a permanent fund.

The corporation met in the afternoon of the same day and elected Colonel Jacob L. Green and the Rev. Dr. Vibbert, of New York, to the board of trustees. It was voted to make Memorial Day a holiday at the college hereafter.

The 67th commencement was held in Proctor's Opera House Thursday forenoon. Short devotional services were held in Christ church at 10:30. The procession then formed and marched to the opera house in the following order: Bishops Williams, Niles, and McKim, followed by the invited guests, members of the faculty, and the senior class.

Robert Peck Bates, of Willimantic, delivered the Latin Salutatory, followed by Fred. B. Cole, of Warren, R. I., topic, "Anglo-Saxon Ascendancy, Past and Present"; C. A. Horne, of Dover, New Hampshire, on "Robert Browning as a Lyric Poet"; Ellis Bedell Dean, of Hartford, Conn., on "the Chinese Question"; William French Collins, of Brattleboro, Vt., on "Alfred Tennyson"; Herbert M. Smith, of Bridgewater, Conn., on "War and Arbitration"; valedictory, March Chase Mays, Hartford, Conn., topic, "Shelley, the Poet." The degree of B.A. was conferred on 30 graduates, and that of M.A. on 16. Honorary degrees were as follows: Master of Arts, *honoris causa*, the Rev. Richard Wilde Micou, professor in the Philadelphia Divinity School; Joseph Mayo, Hartford. Doctor of Letters, *honoris causa*, Leonard Kip, of the class of 1846, Albany, N. Y. Doctor of Laws, *honoris causa*, the Hon. William Hamersley, class of 1858. Doctor of Divinity, *honoris causa*, the Rt. Rev. John McKim, Missionary Bishop of Yeddo, Japan; the Rev. Henry Sylvester Nash, Harvard, professor in the Episcopal Theological School, Cambridge, Mass.; the Rev. Leonard Kip Storrs, of the class of 1863, Brookline, Mass.

The Tuttle prize, offered to the senior class for essay work, was won by Mr. Wm. French Collins, of Brattleboro, Vt. The chemical prizes went to Morton G. Ide, of Boston, and Wm. W. Vibbert, of New York. The Latin prize was given to Ward W. Reese, the mathematical prize to Chas. Collins, the Goodwin prize to the same student, and to Samuel Ferguson; the history prizes to Nathan T. Pratt, and Wm. W. Vibbert; the memorial prize of the class of 1885 to Elias Bedell Dean. The annual commencement dinner, at the Allyn House, was more largely attended than usual. The Rev. Prof. John J. McCook acted as toast-master, and interesting responses were given by nearly all the prominent men present. President Smith spoke enthusiastically of the growth and prosperity of the college, and of the encouraging nature of its future prospects. In the evening the president's reception was largely attended by college men and other friends.

The Episcopal Academy of Connecticut, at Cheshire, celebrated its 99th commencement on Wednesday, June 21st. The public exercises were held in the Town Hall, where an address was delivered by Prof. Samuel Hart, D. D., of Trinity College, on "The Duty of the Classical Scholar to the Community." The Bishop was present, and added much to the pleasure of the occasion by his address to the boys as he presented them with their certificates of graduation. After the public exercises, a lunch was served in the Academy, where addresses were made by the Rev. Messrs. E. I. Lines and John Townsend; the Rev. Dr. Horton, the former principal, the Rev. F. J. Sexton, and the Hon. Benj. Stark, of

New London. The Rev. James H. and Mrs. Stoddard gave a reception in the evening, which was well attended. The prospects of the school seem bright. Preparations are being made to celebrate the centennial commencement in an appropriate manner.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

Bishop Gilbert's first official act after his recovery was to return thanks in Christ church, and offer the Holy Sacrifice on behalf of the Bishop of the diocese. He visited St. John's, the Evangelist, on the following Sunday, and administered Confirmation to a class of 33. Wednesday, July 5th, the Bishop, accompanied by the Rev. J. H. White, Professor of Faribault Divinity School, sailed for England, to be gone several months.

ST. PAUL.—The parishioners of Emmanuel chapel expect to occupy their new, handsome house of worship early in August. This mission is an off-shoot of St. John's parish, under the fatherly care of the Rev. Y. P. Morgan.

At St. Paul's church, for the future, Evensong will be rendered at 4 P. M., instead of 8 P. M., as heretofore.

At the church of the Good Shepherd, in the future, the High Celebration at 11 A. M. will consist of sermon and Eucharist only, Matins being said at an earlier hour; Litany, Wednesdays and Fridays.

St. Peter's Day was observed at St. Peter's church. A full choral Evensong was rendered, and a powerful sermon preached to an over flowing congregation. The decorations were very handsome, and tastefully arranged. The Rev. Dr. Pope sang the service; the Rev. Charles Holmes read the lessons; the Rev. Y. P. Morgan preached from the text, "Whom do men say that I am," and was listened to with close attention. It was a grand presentation of the Incarnation.

Massachusetts

BOSTON.—The Rev. W. Lawrence, D. D., will be consecrated Bishop of the diocese in Trinity church, on Thursday, Oct. 5.

The Church Temperance Society have pitched their tent on the corner of Q and 3rd sts, South Boston, and will have daily evening services at 8; Sundays at 4 and 8 P. M. These services are conducted by the Rev. Samuel H. Hilliard with the assistance of the city clergy, and have accomplished much good in the past.

WALTHAM.—Christ church has paid an additional $1,000 upon the debt of building the new church. This reduces the mortgage to a little more than $10,000.

NORTH ADAMS.—About 400 were present at the laying of the corner-stone of the parish house of St. John's church, on July 6th. The special form of service was prepared by the rector, the Rev. J. C. Tebbets. Within the box were placed local papers, coins, THE LIVING CHURCH and *The Churchman*. The cost of the building will be $20,000, and will contain a gymnasium a hall, seating 400, besides reading room and library. The Rev. Messrs Grosvenor, Bennett, Bartlett, Rainey, and Bodley were present.

WEST LENOX.—A new memorial chapel has been built at this place by Mr. John E. Parsons, of New York City. At the opening service, on June 30th, the Rev. Dr. Arthur Brooks preached, and in the afternoon, the Rev. W. W. Newton, D. D., of Pittsfield, addressed the children. The edifice is a beautiful structure of stone, with the interior finished in oak, buff brick walls, and tiled floors. It is in memory of Helen Reed Parsons, who died from typhoid fever, a year ago.

LONGWOOD.—A meeting of the Southern Convocation was held June 14th, in the church of our Saviour, which was presided over by the dean, the Rev. E. S. Rousmaniere. A service of the dedication of the new transept and choir room, the gift of the children of Sara Elizabeth Lawrence, as a memorial of her, began at 4:30 P. M. The vested choir, heading a procession composed of some 20 clergymen and the venerable Rt. Rev. M. A. DeWolfe Howe, Bishop of Central Pennsylvania, and father of the rector of the parish, the Rev. Reginald H. Howe, marched from the choir room through the new memorial transept into the church, singing "The Son of God goes forth to war." Evening Prayer was said, Bishop Howe pronouncing the absolution, the Rev. Messrs. T. F. Fales, of Waltham, and F. B. Allen reading the lessons, and Dean Lawrence, of Cambridge, Bishop-elect, the prayers. Addresses were made by Dean Lawrence, the Rev. Elliot D. Tompkins, of Long Branch, N. J. the first rector of the parish, and the Rev. Arthur Lawrence, of Stockbridge, the latter and the Bishop-elect being sons of the founders of the church. The Bishop-elect gave an interesting account of the foundation of the parish by Dr. Wm. R. Lawrence and Amos A. Lawrence, in memory of whose father, Amos Lawrence, the beautiful house of worship was erected by them. He spoke of them with deep affection as men who never wearied in well doing. The Rev. Mr. Tompkins made touching allusion to those with whom he had been associated during his ministry while rector of the parish, but who are now numbered with the departed, and the Rev. Arthur Lawrence, in the course of some very feeling remarks, spoke of those who, if they had not contributed very large sums to the various parish buildings, had done much by means of their lives and prayers to advance the best interests of the parish. The service of dedication was conducted by Bishop Howe, whose clear, deep, reverent voice, hardly affected by age, could be heard in every part of the sacred edifice. After the service of dedication, the clergy and invited guests partook of a collation in the Sunday school room.

HAVERHILL.—Trinity parish kept as usual its week of festivities, beginning with Trinity Sunday. In the morning, at the High Celebration, the Bishop-elect of Japan, the Rev. John McKim, D.D., presented the claims of his work in Japan, and the special offering was given for that purpose. In the evening the Rev. W. J. W. Finlay preached on the subject for the day. The music in this church is of a very high order and exceedingly well rendered by a choir of men and boys. During the week the rector, the Rev. David J. Ayers, gave a reception to the members and friends of the parish. On Wednesday evening the choir gave its annual festival, assisted by Mr. S. B. Whitney, organist of the church of the Advent, Boston, and Master Walter Anderton, soprano soloist of the same choir. The music sung included Barnby's Festal *Magnificat* in *Eb.*; "The Wilderness," by John Goss; "As pants the hart," by Spohr; "The Lord is my Shepherd," by H. Smart; "O Zion, blest city," by Hiles; "Then round about the starry throne," by Handel. The rector sang the service. The choir sang the difficult music with admirable precision and effect.

New Jersey

John Scarborough, D.D., Bishop

Christ church, New Brunswick, the Rev. E. B. Joyce, rector, is one of the old Royal Charter churches of New Jersey. At a recent visitation, a class of 20 were presented for Confirmation. A new parish house is soon to be built, and other improvements are in contemplation.

A new mission has been begun at Stanwick, not far from Moorestown. The population, employed at the carpet factory, is largely English. The Rev. Dr. Lamb has charge of it.

The mission at Lumberton has chosen the name of St. Martin's-in-the-Fields. A large piece of land has been purchased in the centre of the town, and a house on it will be fitted up as a chapel.

St. Luke's church, Metuchen, the Rev. H. H. Roche, rector, is building a parish house adjoining the church. It will be a fine structure, with rooms for all sorts of parish work.

By the death of Mr. George W. Helme, the founder of Helmetta, the diocese loses one of its best helpers. He had in mind plans for the building of a stone church, rectory, and school house. His family will undoubtedly carry out his plans as a memorial.

The summer churches along the coast are now all open and well filled. Bishop McLaren, of Chicago, has taken the services at St. Mary's-by-the-Sea, Point Pleasant; the Rev. E. B. Joyce, of Christ church, New Brunswick, will officiate at the chapel at Ortley Beach; the Rev. H. S. Bishop, D. D., of Orange, N. J., will be at his summer parish, St. Simon's-by-the-Sea, Mantoloking. St. James' church, Atlantic City, and St. John's, Cape May, are supplied each Sunday for the four summer months, with different visiting clergymen.

The late Mrs. Lucas built and endowed a church at Gibbsboro, where the great Lucas Paint Works are located, for the use of the workmen and their families. She named the church "St. John's-in-the-Wilderness," and on the feast of St. John the Baptist, she gave an annual feast to young and old, on the lawn of her country home. This year the day was kept as a memorial of her, as well as of the patron saint of the parish. A memorial service was held, the sermon being preached by the Rev. James S. Stone, D. D., of Grace church, Philadelphia. A large number of friends of the family were present from Philadelphia and elsewhere.

ATLANTIC CITY.—A class of 11 was confirmed at the church of the Ascension, the Rev. J. H. Townsend, rector, on Wednesday, June 21st. The work on the new church building is progressing steadily. Funds received, mostly in small sums, reach nearly $11,000. During the summer months, four services are held daily, with a daily Eucharist, while on Sundays, Wednesdays, and Fridays, there is a second Celebration. The parish is in a good working condition. The services are well attended, both at the church and also in the "Margate Hotel" adjoining.

WOODBRIDGE.—Trinity parish has received the gift of two dwelling houses in Perth Amboy, by the will of the late Mrs. Davis, a communicant of the parish. By the will of the late Mrs. Osbourne, the same parish is to receive the sum of $4,000, on the death of her husband. The late George C. Hance left $5,000 as an endowment for the parish.

ASBURY PARK.—The annual Commencement of Seaside Home School took place on the evening of June 22nd. The school hall was handsomely draped with the national colors. The beautiful elocutionary drill and recital by the young ladies, of "The Blue and the Grey on the Rappahanock," thrilled the hearts of a sympathetic and delighted audience. The graduating essays and all the numbers of a programme rich and varied, were marked by good taste, originality, and creditable scholarship. The pianoforte music by the pupils was especially excellent in time, technique, and expression. The Rev. A. Q. Miller, rector of Trinity church, awarded the diplomas, accompanying the presentation with a brief address, most fitting and impressive. It is understood that this June Commencement closes the school engagements, in Asbury Park, of Miss Ross and her corp of skillful and energetic teachers. Her next effort, and theirs, in educational work, is expected in Takoma Park, in the vicinity of Washington, D. C.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

On June 28th, while the Rev. Artemas Wetherbee was riding in his buggy in Stockbridge, Mich., his horse was killed by the train, and the buggy broken into pieces, but he escaped from sudden death, as by a miracle. An embankment upon the side of the street prevented the rector from seeing or hearing the cars until the locomotive was upon him.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

ROSEMONT.—The new edifice of the parish of the Good Shepherd will be of the English Gothic style, and the character of the details, as well as the outline of the structure, accord, as far as possible, with the true English country church. The different parts of the edifice, such as the number of steps in the chancel, the arrangement of the tracery in the windows, the triple east window, and the rose window in the west, both of which will be filled with stained glass of appropriate design; the position of the font, and the cock on the tower top, are all symbols. A gray local stone is being used, laid with long flat pieces in a rustic manner, the arches and the sills of the same stone showing the natural quarry face. The color is harmonious throughout, the blue slate roof being in keeping with the color of the stone, and also with the gray marble cross that crests the gable above the chancel arch. The interior of the church is faced with stone similar to the exterior, and the clerestory walls are supported on Indiana limestone columns, octagonal in form, with carved capitals. The chancel is very deep, with fine accommodations for the choir in front of the sanctuary. The ceilings of the nave and aisles will be open timber supported on hammer beam arched trusses, with panels between, to be finished in the natural wood. The ceiling of the chancel will be paneled with moulded oak ribs, the central portions for decoration. The sacristy and choir room are conveniently located on the right of the chancel, the latter being large enough for the choir when practicing. The organ chamber is on the left, behind stone arches in the north aisle and chancel. The seats and stalls are all to be of quartered oak. The church will accommodate about 500. Both gas and electricity will be used for lighting.

The hospital of the Good Shepherd for children has been in operation for 20 years past, and has provided a home and medical treatment for little ones without reference to creed or nationality; it has been most conservatively and economically managed. There are at present in its wards 32 children cared for at a yearly cost of $3,500. Thursday, June 29th, was observed as the annual donation day, when contributions of nearly $1,000 were received, both in money and provisions. One of the original objects of the institution was to minister to the sick poor of the neighborhood, but from want of means this has not yet been effected. It is now desired to erect as soon as possible, a ward for contagious diseases, and the absence of such a building is a constant menace to other patients. Bishop Whitaker is visitor, and the Rev. A. B. Conger, warden and chaplain.

WEST CHESTER.—On the morning of the 4th inst., the vested choir of the church of the Holy Trinity, numbering about 30 young men and boys, took their departure for Point Pleasant, N. J., where they will encamp for a fortnight. The rector, the Rev. G. Heathcote Hills, with his family, are with the party.

RADNOR.—A garden party and sale was held at "Lindenshade" during the afternoon and evening of the 23d and 24th ult., to raise funds for the erection of a parish building for St. Martin's church, the Rev. W. S. Baer, rector. At night the grounds were illuminated with Chinese lanterns. This enterprise was originated by the members of the Silver Cross society of the parish, of which Mr. Morris W. Stroud is president. The society was aided in its efforts, however, by the members of the congregation generally.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The new church of the Holy Trinity at Bramwell is almost completed.

A very handsome church is in process of erection at Mannington, and will soon be finished.

The new rectory of Christ church, Fairmount, having been completed, the rector, the Rev. J. T. Foster, has entered into possession.

A new church is being built at Spruce Run, the plans for which were furnished by Mr. W. L. Davis, who is a candidate for Holy Orders, residing at Parkersburg. Mr. Davis has furnished the plans for a number of very pretty little churches in this diocese.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The ladies' Mount Vernon Association propose to remove the pulpit that is now in old Pohick church and substitute for it an exact representation of the one that was in the church while General Washington attended it, and also to restore the Washington pew; $500 was recently given for a parish house for this old colonial church by Mrs. Hearst, of California.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

The Convocation of Nashville assembled at St. Paul's church, Franklin, June 27th, the Very Rev. Dean Howard, S. T. D., presiding. The sermon was preached by the Rev. John Fearnley,and was a masterly effort. Sermons were also preached by the Rev. Messrs. Degen and Williams. At the missionary meeting on Thursday night, the Bishop introduced the Rev. R. E. L. Craig, clerical representative of the University of the South, who made an appeal for a more liberal support of this noble Church institution,whose professors with true missionary spirit and zeal,have labored earnestly to train men for the service of the Church. Addresses were also made by the Rev. Messrs. J. R. Winchester and J. L. Scully. The Rev. R. E. Metcalf led in the discussion of "What shall we teach in the Sunday School?" He claimed a pre-eminence for the Church catechism, and strengthened his claim by showing how interesting it could be made when set forth by means of the Caswell chart system. The Rev. R. E. L. Craig read a paper on "Justification," based on Rom. v: 1, which gave rise to a most interesting and spiritual discussion. The Rev. P. A. Rodriguez, who was raised in the Roman Communion, especially stirred all present as he showed how the teaching of the Church was the assuring answer to the anxieties of the Romanist. The clericus of Nashville was deputed as a committee of convocation to take what step might be deemed necessary in order to secure the foundation of a school where boys may be taught among other studies the manliness of Christ.

On Thursday the Bishop went into the country a few miles from Franklin, and confirmed an aged couple; the man was 80 years old and his wife 60.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

NEWPORT.—A church to cost $100,000 is to be built on Washington st., in memory of Mrs. Zabriskie, of New York, by her daughter. The land has been purchased, and the work of construction will be soon begun.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The Maryland State Temperance Alliance celebrated July 4th, in the chapel of Ascension church and in other churches and halls. The Rev. C. C. Griffith presided at Ascension church. Addresses were made by the Rev. Messrs. C. C. Griffith, Julius E. Grammer, Jesse Higgins, Theodore Gambrall, and Messrs. Edwin Higgins and Wm. Woodward.

The Rev. J. Gibson Gantt, the new rector of Holy Comforter memorial church, officiated for the first time on Sunday, July 2. At the evening service, the Rev. Stuart Crockett, the new rector of Trinity church assisted. Mr. Gantt has been in charge of Grace memorial church at Darlington, and at Deer Creek church, both in Harford county. He has taken possession of the rectory at 2233 E. Pratt st.

REISTERTOWN.—The Rev. Arthur J. Rich, M. D., rector of St. Michael's parish, and head of Hannah More Academy, near here, died at 10 o'clock on Wednesday evening, July 5th, at the rectory, in the 64th year of his age. Dr. Rich was a son of the late Dr. Arthur Rich, Sr., who practiced medicine for over 50 years in Baltimore. His ancestors were English. The Rev. Dr. Rich was born in November, 1829, in Baltimore City He graduated at old St. Mary's College, now the seminary of St. Sulpice, in the 17th year of his age, with high honors. He afterwards studied medicine, and graduated at the University of Maryland in 1848. He then commenced the study of theology under the Rev. Dr. Thomas Atkinson, then rector of old St. Peter's church, and afterward Bishop of North Carolina. He finished his course at the General Theological Seminary, in New York. Dr. Rich was ordained deacon by Bishop Whittingham, in 1852, and priest, December 12, 1853. He became rector of St. Michael's at once, and remained there ever since, though receiving numerous calls. He was prominently brought forward before the conventions of different States for bishop, but seemed to prefer the work in which he was engaged. Dr. Rich was a member of the Standing Committee of the diocese, and was prominently connected with most of the Church work in the city and State. He leaves twelve children. The Rev. Edw. R. Rich, of the diocese of Easton, Wm. and Thomas Rich, of Baltimore, are brothers of the deceased.

TOWSON.—At Trinity church, on Sunday, July 2nd, Bishop Paret confirmed a class of 15 persons and preached. A handsome screen, with open work in metal, has been placed in front of the organ and choir of the church.

North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

NORTHWOOD.—On St. Peter's Day the corner-stone of St. James' church was laid by Bishop Walker. The clergy and officers of the parish marched in procession from the residence of S. C. Lough to the site. The hymn, "The Church's One Foundation," was heartily joined in by a large number. A handsome silver trowel was, after a few, well-chosen words by the rector, presented to the Bishop by Master Harris and Miss Marion Lough. The rector declared what was deposited in the box, being the latest copy of the *Northwood Gleaner*, the latest copy of THE LIVING CHURCH, and numerous coins. The Bishop then on the fresh mortar drew with the trowel the sign of the cross, in the centre and on each of the four corners,after which the corner-stone was lowered by two of the officers of the parish into its place from a derrick. Several short addresses were made by the Bishop and others of the clergy, after which the 276th hymn was sung by the choir, the closing prayers said, a beautiful and appropriate anthem, "O praise the Lord," was well rendered and the benediction pronounced. The clergy and some 20 invited guests proceeded to the residence of Mr. C. B. Hoyt, where a banquet was given by the Ladies' Guild.

The church will probably be ready for occupancy about the middle of August. The structure will be 54 feet from east to west, 40 feet being taken up by the nave, and 14 feet by the chancel, which will be 14 feet square; the width will be 21 feet and will contain seating capacity for 140 people. No plaster will be used in the chancel, the inside walls and ceiling being entirely built of well-seasoned red cedar. The east side of the chancel will be six-sided; there will be no east window, but instead, on the east wall will be painted a handsome reredos, and the angle on either side of the east wall will be filled with a window 2x6 feet. The architecture throughout will be strictly Gothic. The church will be entered through the base of the tower, which will form a vestibule eight feet square; the tower,belfry, and spire will be 30 feet high from base to top. Several gifts have been promised to the church on its completion. The rector, the Rev. G. A. Harvey, is his own architect.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

At the recent meeting of the council in Montgomery,Grace church, Mt. Meigs, was admitted into formal union with the diocese as an "organized mission." The priest in charge,the Rev. N. D. Van Sycle, celebrated the Holy Communion on Whitsunday, at which time the new altar and a beautiful altar cloth made by Geissler, of New York, were used for the first time. The reredos in this church came from St. John's church, Montgomery, and being the handiwork of the rector of St. John's, Archdeacon Stringfellow, it is highly prized. Money with which to procure a marble base for the font has been raised by the ladies of the parish, whose next effort will be to carpet the church. Mr. Elliott S. Armistead and Dr. W. B. Armistead have deeded to the church two and one-third acres of land adjoining its property, which affords ample room for a future rectory.

New York

Henry C. Potter, D.D., LL.D., Bishop

MONROE.—Bishop Potter visited Grace parish on Sunday, June 18th, and confirmed 16 persons presented by the rector, the Rev. Percy T. Fenn. During the past nine months, 26 persons have been baptized and 16 confirmed. The church has also been renovated inside, and carpeted. The rector left for St. John's, Boonton, N. J., on July 1st.

Ohio

Wm. Andrew Leonard, D. D., Bishop

TOLEDO.—The Rev. H. G. Lewis, lately ordained deacon, a graduate of Bexley Hall, Gambier, commenced his duties as assistant minister of Trinity church, on Sunday, July 2nd. The same day was also the first of the new rectorship of the Rev. Harold Morse in St. Paul's, East Toledo. Mr. Morse thus returns to the old friends with whom he began his ministry several years ago. Since that time, he has been to Gambier, and has done faithful work in St. Mary's, Cleveland.

The Rev. Ephraim Watt,who has served with much appreciation here as rector of St. Mark's, and afterwards as assistant minister of Trinity church, has, with his family, removed to Ridgeway, Mich., for the summer.

Olympia

John Adams Paddock, D.D., Bishop

At the recent meeting of the convocation,resolutions were passed recognizing the past services and work of the venerable Diocesan,and endorsing his appeal for assistance in the administration of the jurisdiction. Arrangements were made for relieving him from duty for one year. The convocation recommended that Seattle should be allowed to become a separate jurisdiction.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

On Sunday, June 18th, the Bishop visited Christ church, Bay Ridge, and confirmed 18 persons, who were presented by the rector, the Rev. Bishop Falkner. The Sunday school of this parish is large and flourishing. It is accustomed to be closed during the months of July and August. Previous to this cessation of work, anniversary exercises are held in the church, after which all adjourned to the Sunday school building, where refreshments are served. The anniversary services this year occurred on the afternoon of June 29th.

The Bishop visited St. John's church, Fort Hamilton, on Sunday, June 18th, and confirmed 12 young persons, all females but one, who were presented by the rector,the Rev. F. D. Hoskins. The new parish hall which has been erected adjoining the church, affords long desired facilities for the accommodation of the growing Sunday school.

BROOKLYN.—The Rev. Henry O. Riddell, rector of St. Martin's church, was lately presented by his parishioners with a purse of $600, that he might spend his vacation in Europe. He sailed on June 24th, to be absent until September.

What has been known heretofore as Grace chapel, has lately been organized and incorporated as a parish under the name of St. Michael's church. This was formerly its title, but many years ago it was unable to maintain an independent life, and it became a mission of Grace church. By this recent action it is brought back again into corporate existence,with its old name revived. The Rev. R. H. L. Tighe, who lately died, officiated for over 17 years as minister-in-charge. Mr. A. Augustus Low has always taken a deep interest in its work, and generously aided it, and he is one of the incorporators of the revived parish.

WEST ISLIP.—A memorial window has been lately set up in Christ church, the Rev. Samuel Moran, rector. It is on the right side of the chancel. The expense was provided for by a society of young children of the parish, known as the "Children of the Cross," and it is a memorial of two children of the rector and a child belonging to a family of the congregation. Christ church includes in its parish the large and growing borough of Babylon, where a chapel has been erected by the liberality of a devoted woman of the parish, in order to provide a Sunday school and Vesper services for that important section.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

On Tuesday evening, June 27th, about 100 persons assembled in the auditorium of the Y. M. C. A. building, in Staunton, for the purpose of organizing another parish in that city. Authority for the formation of a new parish by the diocesan council was read, and 12 men elected as a vestry. Immanuel was chosen as a name for the new parish. A sufficient amount of money has been raised for the purchase of a lot and the erection of a church, and provision made for a rector's salary.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Rt. Rev. F. R. Graves, D. D., Bishop of Shanghai, China, held his first Confirmation at the church of the Redeemer, Addison, on the evening of June 23rd. His coming at the special request of Bishop Coxe,who was exhausted by the heat, was entirely unexpected, but a happy surprise. The service was hearty and reverent, and the Bishop's address to the class and congregation was one which will be long remembered by all present; full of godly counsel. The rector, the Rev. J. B. Blanchet, an old college acquaintance of the Bishop, presented a class of 12, the second class this conciliar year, 10 having been confirmed by Bishop Coxe some eight months ago. Bishop Graves returned to Geneva the same evening, leaving behind him a host of friends in whose midst he so auspiciously began his apostolic labors. The collection of the evening was made special for Bishop Graves' work in China.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The Associated Brotherhood have taken charge of the free school and reading room, started in an obscure part of this city. The work promises to result in much good and the brotherhood were enthused over the subject.

The people on the other side of the river, in what is commonly called the Algerian Suburb, are contemplating the erection of a new church, the present rector, the Rev. A. H. Noll, who is an expert in all matters pertaining to church building,having prepared a plan which ought to result in the erection of a fine edifice. That portion of New Orleans is fast improving and a new church would show that the religious zeal of the people is in keeping with the progress which is being evidenced along all other lines.

The Living Church

Chicago, July 15, 1893

Rev. C. W. Leffingwell, Editor

Christian Unity in the Presbyterian General Assembly

The discussion in the General Assembly of the Presbyterian Church on the subject of Christian Unity ought to satisfy every impartial observer that the project of union "without absorption", by mutual concession, is in the last degree chimerical. The only concessions we are able to discern are those which are expected of our Church. She is expected to turn her back upon her past, to ignore the principles for which she has always contended, and to assent to practices which she has always repudiated as contrary to her divine stewardship. Two things will be required of her, first that she shall recognize "the ordination of Presbyterian bishops," that is, shall assent to the proposition that all Presbyterian ministers are bishops and have been regularly and validly ordained to that high office. Logically this involves the position that the priests of the Church, members of a second order which Presbyterians do not recognize, must take a lower place than the Presbyterian ministers. The second requirement is this, that the two Churches shall "sit together at the Communion Table." We do not say that these propositions have been officially formulated, but they emerge with perfect distinctness in the course of the debate as reported in the Washington papers. Moreover, cover it up as we may, the position expressed by these propositions is a necessary and logical outcome of a kind of unity which is not absorption.

Our Presbyterian brethren are too well trained in logic not to draw the irresistible practical conclusion from the premises with which we have supplied them; they have also too much self respect to be satisfied with any terms which do not squarely admit the unimpeachable validity of their orders, so long as they are not themselves convinced of the contrary. And no one can say that they are not entirely justified in such a position. While, influenced doubtless by considerations of courtesy, they have not yet officially enunciated these propositions, they have taken action which cannot fail to lead up to that precise point. Our Commission had talked of a willingness to co-operate with Presbyterians in all humanitarian work, and invited them to unite in "holding public meetings within our borders in the interest of Christian Unity, to be addressed whenever practicable by speakers representing both Churches," etc. In answer to this the Presbyterian committee politely ask "earnest attention to another means which we believe would tend to a better understanding between our respective bodies, and greatly aid the cause of Christian Unity. It is a custom largely prevailing among the various branches of the Protestant Church for pastors occasionally to exchange pulpits in the preaching of the Word. . . . . We believe that the establishment of this same practice under proper regulations, between the great historic Churches represented by us, would greatly promote the cause of unity, which we both desire."

We are glad our Presbyterian friends have raised this point squarely and directly. It is, as *The Christian at Work* says, "an issue that must be met and determined before there can be any material advance in Christian Unity."

Nothing could make more clear the character of the only kind of unity Protestantism is capable of conceiving and the futility of such ambiguous and compromising overtures as those which have been made on the part of our Church. As between a Catholic and a Protestant body there is an essential difference which makes it almost impossible to agree even upon a definition of the terms proposed. The two bodies inevitably regard unity from different points of view, and to suppose that they can be reconciled without involving the nullification of the one or the other, is, as it has been called, an "iridescent dream." How far our Church generally is from what our fathers in the American Church asserted to be "an inroad upon the constitution of the Church of Christ," is seen unmistakably in the fact referred to by one of the speakers in the General Assembly: "Over one hundred pulpits," he said, "were occupied last Sabbath by commissioners to this body, but not a single Protestant Episcopal church extended an invitation to one of our ministers to occupy its pulpit."

Church and State

While the Christian religion is not "by law established" in the United States, and the fundamental Constitution forbids anything of the sort, that religion is nevertheless recognized in many ways, both by the general government and by the several States. The President of the United States and other officials qualify themselves for office by a Christian oath; both Houses of Congress elect chaplains who are always ministers of Christian churches; chaplains are also appointed for the army and navy. The salaries of such officers are paid out of the United States treasury. In the several States, likewise, the legislatures have their chaplains. Add to all this the fact that Church property is very generally exempt from taxation and that in some States large appropriations are often made for the support of charitable institutions under the control of Christian organizations. Doubtless much of this recognition grows out of the conservative traditions of our people, but it could hardly be justified on that ground alone. Its justification rests upon broader principles. Every true statesman understands the importance of those institutions of the people which embody moral principles and tend to the maintenance of order and regularity in the community at large. Such institutions are a bulwark of good government and save the necessity of much legislation, and in fact constitute a stronger force than any number of positive laws intended to effect the same purposes. Even general taxation is lessened, since through these organizations people tax themselves to sustain instrumentalities through which the whole community is benefited. Now Christianity is such an institution. Its value to the country is simply priceless. That it should be recognized and fostered to the extent indicated above is, therefore, simply a matter of course so long as it continues to preserve its conservative character.

To uphold the "powers that be", and thus inculcate steady loyalty to authority and respect for law, is a fundamental principle of Christianity. In this country good citizenship requires above all things respect for the decisions of the courts. It lies with them alone to decide what the law is. It is within the right of every man to appeal from one tribunal to another until he has obtained a final decision, or to agitate for a change of the law, but to challenge or override or defy the decrees of legal tribunals, to heap obloquy and contempt upon the judges, is to inflict a blow upon social order and is a long step to anarchy. In particular the utmost respect and deference is due to the Supreme Court, which is in this country the very corner stone of order, the safeguard of our institutions. This Court has been regarded by the best authorities abroad as the happiest feature of our system, the most effectual counterpoise to the abuses of a pure democracy which human wisdom has so far achieved. No one has been surprised when anarchists have denounced the courts, from the lowest to the highest. These foes of society have recognized in the judicial system their natural enemy, the one field in which no weapons but those of revolution can be of any avail.

The principles of the Christian religion, on the other hand, are in their very nature, a great bulwark and support of that system of legal administration which is in fact the outcome of Christian influences. It is, therefore, a startling phenomenon when Christian ministers and recognized leaders in their respective denominations join with anarchists in overwhelming one of the highest of our national tribunals of justice with abuse and scorn, and invoke the methods of the revolutionists to carry out their will. The Chief Justice is declared to have rendered his decision at the instigation of Satan, the decision itself is proclaimed by a prominent religious teacher on his own authority to be contrary to law, and the disreputable method of the "boycott" is invoked to destroy a great national undertaking. Such men surely do not understand what spirit they are of, neither do they in the least understand on what terms religion enjoys its present recognition and immunities from the State. If it should become apparent to the nation at large that such persons really represent the permanent attitude of religion toward the institutions of the State, it could not be many years before the last vestiges of such immunities would be swept away. It would seem to the eye of the statesman that the usefulness of Christianity to the cause of good government had come to an end. Whether we consider the effect of such intemperance of speech and action, as has accompanied the recent Sabbatarian outburst, upon the classes most nearly concerned or upon the relation of religion to the State, the effects are equally deplorable.

Theosophy

ADDRESS BY THE REV. D. W RHODES, D.D., AT THE CHURCH OF OUR SAVIOUR, CINCINNATI, APRIL 23, 1893.

II

Having considered the object and teaching of Theosophy, the question naturally arises, what credentials or signs does this society present in proof of its mission?

If the doctrines are not such as to command the assent of reasonable people, and are not supported by argument or tradition, are they sanctioned by any visible, supernatural phenomena? And here we are met at once by an eager assent on the part of the theosophist. Mr. A. P. Sinnett, in his volume called "The Occult World," relates a series of marvelous happenings, and Theosophy has been a rival to the spiritualist seance in the number and character of its phenomena. The most ignorant mind, which cannot grasp the meaning of an abstruse metaphysics, where Karma and Re-incarnations and the Absolute are terms, can be much impressed by seeing the promulgators and teachers of this philosophy doing strange and inexplicable things, things that seem to come within the category of the miraculous. These wonders were the power of the society when they were unquestioned, and must be its death blow now that they are exposed.

A short account of these phenomena and their collapse will throw light on the character and motives of the founder of Theosophy. This founder was Madame H. P. Blavatsky, who, after a very cloudy and Bohemian career, emerges into prominent view about 1875, as the leader in the formation of the Theosophical Society in New York. In 1878, the headquarters were removed to India, and the society made considerable progress among the natives. The publication of Sinnett's books gave a new impetus to the society in this country and Europe, and the publication of Arnold's "Light of Asia" drew attention more than ever to this Indian land and thought, although he had himself no part or interest in the theosophical school.

At Adyar, Madame Blavatsky had her home, and in it the sacred shrine or cabinet where the deep esoteric truths of Theosophy were to be sought. With her, in this house, were her few and trusted friends and disciples. They shared her confidence, and corresponded with her during her frequent and prolonged absences in America and Europe. Under this roof, so the world was told, occurred many signs and wonders. Accord-

ing to Madame Blavatsky, there exists in Thibet, a brotherhood whose members have acquired a power over nature which enables them to perform wonders beyond the reach of ordinary men. They are called Mahatmas, or Masters. They are alleged to have interested themselves in the Theosophical Society, and to have performed many marvels in connection with it. They are said to be able to cause apparitions of themselves to appear in places where their bodies are not, and to communicate intelligently with those whom they thus visit. This phantasmal appearance has been called by theosophists "the projection of the *astral* form."

Other phenomona, similar to some which are said by spiritualists to occur through the agency of mediums, and which involve the action of psychical energies on ponderable matter, are put in evidence; for instance, the transportation of letters and other objects through solid matter, and drawings on previously blank paper. What the spiritualist claims is the work of the spirits of departed friends, is asserted by the theosophists to be done by these Mahatmas, who are men with mortal lives, but of occult powers.

After a long career of apparent prosperity, during which many converts were made by these marvelous manifestations at Adyar, in 1884, a great shock was given to the honest members of the society by the published declaration of Madame Blavatsky's most trusted friends and assistants at these phenomena, that they were fraudulent and carefully manipulated. Her private secretary and her librarian not only made these declarations, but they gave the history and method of every phenomenon, showed the secret panels and sliding doors, the prepared machinery, and the pre-arranged circumstances. At the same time they produced a large bundle of the letters of Madame Blavatsky written to them in the period of confidence, in which the evidences of fraud and conspiracy are everywhere present.

Madame Blavatsky immediately pronounced these letters forgeries, and at that very time there stepped upon the stage a disinterested and thoroughly expert judge of the whole question involved in these confessions and letters. "The Society for Psychical Research" is an English organization in London, whose object is the study of every form of manifestation of so-called spiritual or unnatural power; to examine it scientifically and subject it to the tests and investigations which alone can establish its truth. This society had been so much impressed with the account of marvels in Sinnett's books, and in the statements of the Theosophical Society, that it employed a competent and disinterested expert to go out to India and investigate the whole matter. In 1884, this gentleman arrived in India, and found himself just in time to witness the disruption of the society and the secession of its most estimable members, upon the disclosure of the frauds and of Madame Blavatsky's letters. Mr. Hodgson, the agent, began his investigation; every member of the society was examined and his testimony published. A number of the letters alleged to have been written by Blavatsky and pronounced by her to be forgeries, were sent to England together with certain other letters admitted by her to be hers, and submitted to a well-known expert in handwriting, and also to Mr. Sims of the British Museum. These gentlemen came, independently, to the same conclusion, that all the letters were written by Madame Blavatsky. Mr. Hodgson examined all the localities where the phenomena were alleged to occur, and carefully noted whether the circumstances were such as to give plausibility to the statements of those who had disclosed the methods of performing these phenomena.

His report to the society fills a volume of four hundred pages, in which the evidence of every witness is given, and his own conclusion is recorded. The Psychical Research Committee having seen this report and taken special testimony of their own in addition, agreed on their conclusion as follows:

1. "That of the letters put forward by Madame Coulomb, all those at least which the committee have had the opportunity of themselves examining and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky and suffice to prove that she has been engaged in a long continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the theosophic movement.

2. "That in particular the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

3. "That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either to deliberate deception carried out at the instigation of Madame Blavatsky, or to spontaneous illusion, or hallucination or unconscious misrepresentation or invention on the part of the witnesses. For our part we regard her, neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress. We think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting *impostors* in history." (Proceedings of the Society for Psychical Research, Dec. 1885.)

What careful study did for the celebrated manifestations of the Fox sisters and the Davenport brothers, in Spiritualism, has thus also been accomplished for the phenomena of Theosophy, and the Mahatmas and the materialized spirits are exposed amid the machinery, the bells and pulleys and trap-doors and mirrors. And in each case, confession, complete and full, accompanies the exposure.

It remains to the ardent theosophist to show how the stream can be purer than its fountain. In the face of all these facts this society still asserts itself against the weakness and corruptions of the Gospel of Jesus Christ and divides the ashes of the dead foundress into three parts, that three centers of theosophic life may be quickened by daily contemplation of the precious relics! And still weak faith and shallow intellects are drawn in by the pretenses and marvels, and, here and there, there drops away from the mystical vine of Christ, some precious soul that is lost in the mazes of this diabolic chicanery. Fantastic gibberish, where the wrecked thought welters in a sea of broken grammar and frothy rhetoric, takes the place of the Sermon on the Mount; and the Bhagavad Gita, which no sane mind can understand, is more precious than the Gospel which is heard gladly by the common people. The progress of civilization will scatter this delusion in time. The railway and the telegraph will open the dark and occult world of Thibet and upper India. The Mahatmas will fly from the swiftly moving light that will bring the secret things of darkness into view. The real life which Buddhism at its best produces will be seen; the empty lives, the enfeebled will, the dead conscience, the sluggish despair, the miasmatic sleep of the two thousand years. The Light of Asia will sink into a little star beside the full glory of the Light of the world, and the stories of celestial excellence and of more than Christ-like worth borne onward toward Nirvana through countless incarnations, will take their place with those legend-songs which Fadladeen censured after they had been sung to the willing ears of Lalla Rookh.

Letters to the Editor

A WORD FROM Q. Q.

To the Editor of The Living Church

May I try to answer kindly and briefly, the somewhat unkind words of the Rev. H. C. Duncan? He says my "communication is thick with error and mis-statements." I have carefully read again what I wrote, as printed, and I find only one statement in it, to-wit: that certain things specified have been published in the daily papers. I made no charges at all. I simply asked whether these reports were true. If true, they are strong. If not true, may not the Church, or even a single Churchman, ask what the Commission really did say and do to the Presbyterians? And ought not the Commission, or the secretary to give, not harsh words, but a kindly answer? There are many who are asking for light.

Q. Q.

THE LORD'S PRAYER AT THE BEGINNING OF THE COMMUNION SERVICE.

To the Editor of The Living Church:

Availing of your kind permission, I ask for a brief space to reply to the Rev. Dr. Wilson's article in your issue of the 24th inst.

I regret exceedingly that I find it impossible to agree with so venerated and venerable an opponent as Dr. Wilson, for whom personally I entertain the highest respect; but when we go into the rationale of this subject as displayed upon the pages of the Prayer Book, the facts do not harmonize with his construction, nor can they be made to do so by any assurance of a law which neither in words nor by inference can be found there.

I shall not venture, in view of your having closed the discussion, to consider the rather serious question—which has more than once arisen—as to how far acts, understandings, or resolutions of committees or convention may or may not, in default of positive rubrical direction, be binding upon Churchmen in the use of the Prayer Book. But it seems to me that, when our American Church has adopted the precise wording of the English Book in the rubric under consideration, and in every instance the same type for the Amens, it is decidedly unfair to assign to either of these, without rubrical explanation, a meaning other than is conveyed in the original book. As to Dr. Wilson's division 1, "Divine Service" may now mean any religious service, but in the original rubric it meant the Common Prayer alone, as distinct from the other offices in the book, and was so explained in the book itself. As to division 2, the Dr. quite ignores the fact that several correspondents have given the reason why Amens are printed in different type in certain prayers, and any one may verify, by examination, my statement that in this respect the American and English books are identical. He then goes on to show precisely what I have maintained, that the Amen in Roman letters is affixed to prayers in which the people cannot be expected to join, which proves conclusively that there must have been some other reason for the use of such type than the law which is asserted to have required it.

The real law I have already explained. The Roman type required the minister to say the Amen; the italic Amen is for the people only to say. The Amen required of the minister is assertive: "This is the truth;" that required of the people is in the way of assent: "It is the truth," or "So be it." In every important prayer of more than usual solemnity, in the Creeds and *Gloria Patri*, the word is made an essential adjunct to the prayer and imperative upon the minister. In the collects and on other occasions it is simply the acquiescent response of the people.

Furthermore, Dr. Wilson suggests one reason for the law which, as he maintains, requires the people to say with the minister the initiatory Lord's Prayer of the Communion service. It is that, should the only service be the ante-Communion service and sermon, the people would have no opportunity of saying the Lord's Prayer. I do not quite appreciate the implied hardship of such a very exceptional case. The people can and should follow it mentally, as they do the collects, and they are not precluded from saying the Amen with the minister. Dr. Wilson refers to the American rubric permitting the omission of this initiatory Lord's Prayer (and the Creed) provided it shall have been said in Morning Prayer immediately before, and explains its absence from the English book as due to the fact that the two services are not in England said consecutively as they are here. For a long period of years the use in England has been precisely like ours in the conjunction of the two services. It is only recently within the half century, that both in England and here, a recurrence to ancient use has in a small fraction of churches begun to be observed by the allowance of an appreciable interval between the two services, and it may fairly be inferred as the reason for the absence of this optional rubric from the English book, that it has never occurred to the English liturgical mind to mutilate the grand and majestic ceremonial of the Holy Eucharist by excising two of its most solemn and impressive features, because these have already been used to dignify an inferior service.

Dr. Wilson closes by saying that he does not know nor has he seen assigned any reason why the special Lord's Prayer under consideration should not be said by priest and people conjointly. The Dr. probably meant to say "any valid reason," since several correspondents have given the reasons, and his articles have been written in reply.

I shall close by saying that I have given the meaning and scope of the only general rubric which requires any Lord's Prayer to be said by the two conjointly. I have shown that this prayer does not come within the scope of that rubric; that the rubric *in loco* expressly says the minister shall say this prayer and the collect following, and does not include the people; that this latter omission is designed, since, in the subsequent use of the same prayer, a special rubric requires the people to join with the minister in saying it. Mr. Brockway has instanced the prevailing English use as confirming my view of the limitation of the rubric in question. You yourself, sir, have stated such use to be liturgically correct, and the Prayer Book is silent as to any further law.

ANDREW E. DOUGLAS.

New York, June 29, 1893.

THE COMMISSION ON CHURCH UNITY

To the Editor of The Living Church

On May 17th, I attended the meeting of our Commission on Christian Unity, and also its conferences with the Presbyterian Commission in Washington. The next day the convention of our diocese determined to elect an assistant-bishop, and my friends put my name forward for election to that office. Before the election took place, there appeared in THE LIVING CHURCH Q. Q.'s letter relative to the doings of the Commission, and in the secular papers various statements about the same matter. I am the man responsible for whatever was said in the conference about the matters referred to. But I was unable to offer any explanation until the elec-

tion of bishop took place. That election has terminated happily in the selection of my nominee, the Rev. Dr. Cheshire, for bishop, and now I am permitted to answer for myself.

The Rev. Dr. Nicholls had in conference asked the question whether there were any insuperable obstacles to our allowing Presbyterian ministers to preach in our pulpits, and *vice versa*. As our other commissioners had not answered, I undertook to do so, and explained that the obstacle was neither an article of religion nor a rubric, but a canon, and that the General Convention was competent to repeal it, and that no one was authorized or could state what the General Convention would do, that this answer was given as a commissioner, and that unless my brother commissioners dissented, it might be considered as the official answer of the Commission.

I then stated that I would take the liberty frequently used already on both sides, of speaking neither as a commissioner nor for the Commission, but solely as an individual, with a view to making them understand my position not only on this matter, but on the most canonical points of the whole question of unity. That I did not know whether there was another man in the Church that would endorse my position, and made no pretension to represent any. That in case any denomination planted itself squarely on the four points and sought unity on that platform, then and in that case I was prepared to vote for a repeal of the canon which prevented their ministers from preaching in our pulpits. Here a brother commissioner, seeing I had failed to make myself plain in one direction, said that with us laymen could be licensed to preach, and that not all of our ministers are permitted to preach—intimating ever so gently that permitting their ministers to preach in our pulpits, would not amount to recognition of their orders.

When I resumed, I again cautioned all that heard me that I spoke not as a representative, but as an individual. I said that every man had omitted in every conference to speak on that which all knew to be the crucial point: what to do with their ministers in case of a union. That I thought a way could be devised that would meet the case. That I was prepared to admit their ministers to our conventions without any sort of a re-ordination, on the following conditions: 1st, that they had accepted the four points, and that we had arrived at an agreement in matters of doctrine; 2nd, that the ministrations of those who had received Presbyterian ordination should be confined to Presbyterian congregations, and to keep from throwing any slur on their orders, I was willing to restrict the ministrations of those episcopally ordained before the union to Episcopal congregations; 3rd, that all future ordinations be by the bishop, and the persons so ordained be permitted to minister in both sorts of congregations, and that in such ordinations, I did not care whether the presbyters who laid on hands with the bishop to signify the consent of the presbytery, had had Episcopal or Presbyterian ordination, or that there should be some of both. That having gone thus far, I would utter the whole of my sentiments. That I did not believe real progress could be made in the negotiations until our propositions were met by some proposition on their side. That such a counter proposition would test the sincerity of our Church, and take away from their side the semblance of surrender. That they of course conld see better than I could what to offer, but that I had long been clearly of the opinion that it should be that in the united Church, the bishop and the presbytery should have such shares in the administration of the Church as they had in primitive days as witnessed in the letters of St. Ignatius and the works of St. Cyprian. That they had expressed surprise to find that in our Church the presbytery was a legislative body and exercised such legislative powers as had been demanded by the Presbyterians at the Restoration. That in my opinion, our presbyteries do not exercise such administrative powers as the presbyteries did in the days of St. Ignatius. That with us, the power of the bishops was limited, partly by law, partly by representatives of the presbyteries, called standing committees. That the limitation by law curtailed too much the liberty of the bishops, restraining them indeed from doing harm, but often also from doing that which was most expedient. That what I would like to see would be that the bishops should be restrained by a living presbytery, not by a dead law; by an institution, viz: the presbytery that had been instituted by the Apostles, not by such a human and modern contrivance as the standing committee. That we could with no greater decency ask them to accept such bishops as are set forth in the pages of St. Ignatius, than they could urge us to accept such presbyteries as St. Ignatius proclaims. That I was glad that the first serious effort to bring about a union was with the Presbyterians, because I believed they could help us to recover fully the primitive functions of the presbyteries as we could them to recover primitive bishops. That the watchword on both sides should be: "such bishops and such presbyteries as were in the days of St. Ignatius."

I find that I have omitted to state that in what I said unofficially, I began by saying that on the question of orders I was about as high a Churchman as Churchmen get to be.

Now, Mr. Editor, I have been accused of compromising the Church, and of betraying the Church to the Presbyterians, etc. I deprecate no amount of criticism on this score, provided the writer sends me a copy of his criticism. But I do deprecate any needless discussion on our side of the points at issue, outside the Commission. In all such discussion, temper counts for far more than reason. The Church can count on the temper of her commissioners, whereas our intemperate newspaper articles may do more harm than can be repaired in many days.

F. P. MURDOCH.

Salisbury, N. C., June 30, 1893.

SHALL CONVERTS FROM ROME BE RE CONFIRMED?

To the Editor of The Living Church

In your issue of May 27th, you publish a paragraph from the Bishop of Milwaukee, on the question "Shall persons confirmed by the Roman rite, be presented to our Bishops for Confirmation, when they desire to unite with our Communion." The Bishop says they are not to be presented for Confirmation. To confirm them over again, he adds, would be an act of "certain sacrilege." The Bishop may be in the right. At all events we respect a man who knows his own mind, and who has the courage of his opinions. I am sure, however, he will not take it amiss if I say that his view has simply the force which always attaches to the opinion of a learned and respected prelate of the Church. It is not a decision of the court declaring the law, but *obiter dictum*.

So far as I know, the American Church has never pronounced authoritatively on the question, whether Romanists seeking admission to our Church shall be re-confirmed. It is for the present an open question. A bishop in Wisconsin may have one opinion on the matter, and a bishop in Virginia may have another.

But for the present, is not the decision left, not to the bishop at all, but to the priest? In the last rubric at the end of the catechism the law seems to be laid down, and it distinctly says: "The minister shall bring such persons as he shall think fit to be presented to the bishop, to be confirmed." The Church lays the responsibility on the minister alone. He may seek, from others, advice for the illumination of his mind, so that he may more accurately determine the fitness of the candidates for Confirmation, and who would be a wiser adviser than his bishop? But after all, the bishops cannot decide for him; the list must be made up of those whom he thinks fit to be confirmed. Whether the bishop thinks them "fit" is another matter. It does not appear that he has any authority to revise the list, and to weed out the unfit candidates. He must confirm the persons whom the priest presents before him.

If Roman Confirmation is to be freely allowed, we will not deny the same privilege to the Greek Church. But if we recognize a Confirmation by priests, it must be because the grace belongs to the priesthood to bestow, and no good reason can be urged why our priests should not freely confirm their own parishioners, and what a revelation would not this cause in our ideas of a diocesan episcopate!

Again, is the Roman rite of Confirmation the same thing as the laying on of hands which has been delivered to us by the apostles as a principle of the doctrine of Christ?

The outward sign which has distinct Scriptural warrant and which seems to be essential to this sacrament, is the laying on or imposition of hands. At an early day in the history of the Church the custom of anointing followed Baptism, and preceded Confirmation. Tertullian "On the Resurrection of the flesh," Cap viii., mentions it as follows; "The flesh indeed is washed in order that the soul may be cleansed, the flesh is anointed that the soul may be consecrated, the flesh is signed (with the cross) that the soul may be fortified, the flesh is shadowed with the imposition of hands that the soul also may be illuminated by the spirit."

In the treatise on Baptism, Caps vi. vii. viii., he mentions Baptism, Unction, and the imposition of hands in order, but whether he regarded the Unction as part of Baptism, or of Confirmation, or as distinct from both, is doubtful. At all events, it did not in his day take the place of the laying on of hands. Baptism, Unction, and the laying on of hands seem to have followed close on each other in point of time, in Tertullian's day, and when afterwards an interval of some years was allowed between Baptism and Confirmation, the old ritualists were so doubtful as to which sacrament the anointing belonged that they attached it to both. The pious customs of an early age, however beautiful, can never usurp the place of a divine sacrament. The *agapæ* of the primitive Church were impressive manifestations of the brotherhood of Christians, but who for a moment would allow that they could be substituted for the Celebration of the Divine Mysteries which they preceded? And Unction, although Tertullian thinks the practice came from the old discipline, the anointing of the Aaronic priesthood, is not the same as that simple but solemn ordinance which is thus described in Holy Scripture. "Then laid they their hands upon them and they received the Holy Ghost."

I do not know from personal observation what the ritual acts of the Roman Church may be in the administration of Confirmation. But in the carefully edited "Prayer Book with Commentary" of the S. P. C. K., I find this statement: "It is a strange fact that although this ceremony (the laying on of hands) formed part of the earliest extant orders of Confirmation it has for many centuries dropped out of the present Latin Confirmation service." In its place we have, I believe, the consignation, with the consecrated oil and the blow on the cheek. Is this the "laying on of hands?" If not, is the Roman Confirmation such a certain thing as to make re-Confirmation a "certain sacrilege." Is there not some element of uncertainty similar to that which causes the Church to order in certain cases hypothetical Baptism?

Again, supposing the Confirmation valid, ought it not to be repeated? I have no doubt that Bishop Nicholson believes certain articles of faith, as taught by the Church of Rome, to be heresies. A special aspect of Confirmation presents itself in connection with the reception into the Church of those who have been baptized by heretics. The Baptism, if formally complete, was recognized as valid. But the case was otherwise with the laying on of hands. Even if the heretical sect had its bishops, and they had administered the rite, it was treated as null and void. When those who had been members of the community, tainted with heresy, desired admission into the Church, the formal act of admission was the sacrament of the laying on of hands.

St Augustine is very clear on this point, and a quotation from this great authority may not come amiss. On Baptism against the Donatists, Book II., Cap 16, he says: "The laying on of hands in reconciliation to the Church is not like Baptism, incapable of repetition." And Book v., Cap 23. "If the laying on of hands were not applied to one coming from heresy he would be as it were judged to be wholly blameless."

If this method of procedure was adopted in the age of St. Augustine, when persons renounced heresy and sought admission into the Church, although they might have already been confirmed by bishops, the validity and regularity of whose orders could not be disputed, what should prevent us from following the same course to-day? Nay, are we not by our profession of following primitive practice and precedent bound to do so?

In conclusion, Mr. Editor, permit me to say, that while I may not be able to agree wholly with the learned Bishop of Milwaukee in his views on this important subject, I honor him for the manly, outspoken expression of his opinion.

J. D. MORRISON,

St. John's rectory, Ogdensburg, N. Y.

Personal Mention

The Rev. T. H. Lacy, D.D., who recently resigned the rectorship of St. Paul's church, Weston, W. Virginia, has been appointed evangelist of the diocese of Southern Virginia. He will make his home at Lynchburg, Va.

The address of the Rev. S. A. W. Pray is changed from 222 Junrau Ave., Milwaukee, Wis., to 18th and Capitol Ave., Omaha, Neb.

The address of the Rev. H. C. Boissier is Anoka, Minn.

The Rev. Jas. P. Hawkes, lately of St. Mary's, West Philadelphia, having entered upon his duties as rector of St. Luke's parish, Lebanon, Penna., should be addressed accordingly.

The Rev. Wm. Leete Hayward, has been put in charge of Shell Lake, Hayward, and Spooner, Wis. His address until Oct. 1st, will be Spooner, Wis.

The Rev. William Henry Bown, of Watertown, N. Y., has been appointed dean of the first missionary district of the diocese of Central New York.

The Rev. W. S. Sayres has removed from Broken Bow, Neb., to Detroit, Mich., notice of address given hereafter.

The Rev. John C. Sage having accepted the charge of Morton Park, diocese of Chicago, desires to be addressed accordingly.

The Rev. Edwin A. Penick has resigned the rectorship of the church of the Ascension, Frankfort, Ky., to take effect in September, at which time he will enter upon his duties as rector of St. Paul's church, Camden, N. J.

The Rev. Elliston J. Perot, who recently was elected to the rectorship of St. Stephen's church, Wissahickon, Pa., entered upon his duties the first Sunday in July.

The Rev. Mercer P. Logan has received the honorary degree of Doctor in Divinity from Washington and Lee University.

The Rev. E. J. Vincent has accepted the rectorship of St. Paul's church, Elk Rapids, diocese of Western Michigan, and has entered upon his duties.

The Rev. Leonard Kip Storrs, of Brookline, Mass., has received the honorary degree of Doctor in Divinity from Trinity College.

The Rev. E. P. Miller of the diocese of New Jersey, is now in charge of the American chapel in Lucerne, Switzerland.

Bishop Burgess expects to spend the month of August at Kennebunkport, Maine.

The Rev. George Clarke Cox of Ridgewood, N. J., has accepted the rectorship of St. Paul's parish, Poughkeepsie, N. Y., and will enter upon his duties in the early autumn.

The Rev. John McGill has received from the trustees of Washington and Lee University, the honorary degree of D.D.

The Rev. Prof. Richard W. Micou, of Philadelphia, has received the honorary degree of Master of Arts from Trinity College.

The Rev. Preston Barr has accepted the rectorship of St. Luke's church, Tacoma, diocese of Olympia.

The Rev. Edmund A. Warren has taken charge of Grace church, Great Falls, Mont.

The Rev. B. M. Burridge, Ph.D., rector of St. Mark's church, Toledo, Ohio, received the Master of Arts degree (in course) at the Trinity College, Hartford, Commencement, upon examination; subject, "English Literature."

The Rev. C. W. Hodder has resigned the rectorship of St. John's, Breckenridge, Colo. Address for the present, Breckenridge, Colo.

The Rev. A. S. Wicks has been elected to the charge of the mission church of the Advent, Pawtucket, R. I.

The Rev. Dr. James Grammer has retired from the assistant editorship of *The Southern Churchman*.

The Rev. F. L. Hawks Pott, president of St. John's College, China, expects to return to the mission field in August.

The Rev. Wm. B. Burk has taken charge of St. Luke's chapel, Reading, Pa., and his address is 830 North 11th st., Reading. Pa.

The Rev. James F. Taunt has resigned the rectorship of St. Paul's church, Doylestown, Pa.

The Rev. Wm. H. Cavanagh, assistant at St. Peter's church, Germantown, Philadelphia, Pa., has resigned that position to take effect October 1st.

The Rev. E. Walpole Warren has been honored by St. Stephen's College, Annandale, with the degree of Doctor of Divinity.

The Rev. L. K. Storrs, D.D., of Brookline, Mass, will spend his vacation in Europe.

The Rev. C. F. Beattie, of Haverhill, Mass., has accepted the rectorship of St. Luke's church, Chelsea, Mass.

The Rev. Kenneth S. Guthrie has received the degree of Ph.D. from Tulane University.

The Rev. Henry O. Riddel of St. Martin's church, Brooklyn, has sailed for a tour abroad.

The Rev. Dr. M. L. Kellner will have charge of St. Paul's church, Brookline, Mass., in the absence of the rector.

The Rev. Geo. S. Locke, of Bristol, R. I., has received the honorary degree of Doctor in Divinity from Brown University.

The Rev. J. H. Watson has resigned the rectorship of the church of the Good Shepherd, Hartford, Conn.

The Rev. Wm. B. Clarke has accepted the rectorship of Trinity church; Seneca Falls, N. Y.

The Rev. George D. Silliman has received the honorary degree of Doctor in Divinity from St. Stephen's College.

The Rev. W. H. Bamford has accepted the rectorship of Christ church, Madison, Ind.

The Rev. Percy T. Fenn, of Monroe, N. Y., has accepted the rectorship of St. John's church, Boonton, N. J., and entered upon his duties there on July 1st. Please address accordingly.

Ordinations

On Tuesday morning, June 20th, the Rev. Joseph Marchant Hayman was ordered priest at St. Joseph's church, Rome, N. Y., of which church Mr. Hayman is pastor. The Rev. Bernard Schulte delivered the sermon. The Rev. Joseph M. Clarke, D. D., presented the candidate for ordination, and the following clergymen joined the Bishop in the laying on of hands: The Rev. Oliver Owen, of Clinton; the Rev. J. H. Egar, D. D., of Rome; and the Rev. C. D. Atwell, of Elmira.

On the feast of the Nativity of John the Baptist, J. Neville Thompson was ordered deacon by the Bishop of Southern Florida, in the little mission church of St. Mary the Virgin, at Lake Buddy, where Mr. Thompson has been for some time lay reader. The Bishop preached with his usual force on the subject of the Christian Ministry as perpetuated by the apostolic office. The candidate was presented by Archdeacon Weddell.

At All Saints' church, Spokane, June 25th, by Bishop Wells, Horatio W. P. Hodson, to the diaconate. The sermon was preached by the Rev. W. M. Lane, who also presented the candidate.

The Rt. Rev. E. S. Thomas, Bishop of Kansas, in the cathedral, Faribault, Minn., admitted to the priesthood, the Rev. Arthur Chard, and to the holy order of deacons, Messrs. Ernest Dray, Thos. J. Brown, of Louisville, Ky., Frank Parshall, and H. C. Boissier of Winona.

Official

THE DIOCESAN school for boys, Trinity Hall, Louisville, Ky., will open Sept. 20th. The building and the 20 acres surrounding it are well adapted for school purposes. The Rev. W. T. Elmer, M. A., the headmaster, is an experienced and successful educator. For particulars address Right Rev. T. U. Dudley, D.D., LL. D., president, or the headmaster, Trinity Hall, Louisville, Ky.

ST. JOHN BAPTIST School, New York City, provides all that is necessary for a thorough education without the great expense of most New York schools. There is always a resident French mistress (a native of France), and also a French professor for the most advanced class. During the last year, higher English and music have been taught by a lady from Wellesley College, while lessons in Latin and mathematics have been given by a graduate of St. J. B. school, who had spent a year at Harvard Annex in preparation. The Rev. R. T. Nichol and the Rev. W. E. Wilson have given lectures on Church doctrine, literature, and history. The number in the house is about 30, enough for pleasant companionship, but not too large for much individual care as to health.

STANDING COMMITTEE DIOCESE OF MASSACHUSETTS.

THE Rev. D. I. Odell, priest, was transferred to the diocese of Pennsylvania; the Rev. Robert Bell, deacon, was transferred to the diocese of Pittsburgh; the Rev. A. S. Wicks, deacon, was transferred to the diocese of Rhode Island; the Rev. C. T. Humphreys, deacon, was transferred to the diocese of Milwaukee. Mr. Arthur Newton Peaslee applied to be recommended for Holy Orders. Laid over under the rules. The Rev. Wm. Bayard Hale was empowered to officiate as deacon in charge of the mission church of Our Saviour, Middleboro', Mass.

A. ST. JOHN CHAMBRE, Secretary.

To Correspondents

H. J. M.—We have admitted one criticism upon the subject you discuss in your letter, and that must suffice.

H. B.—The rubric to which you refer was overlooked. It provides that when there is "no Communion" the first part of the Office shall be read by the priest. It is a relic of the "first-Sunday-in-the-month" use. It may still serve a good purpose by reminding the negligent that there *ought* to be a Communion.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

WILKINSON.—Entered into life at Annapolis, Md., Monday, June 19, 1893, Mary Blair Peachy Wilkinson, aged 60 years, widow of the late Captain John Wilkinson. "Grant her eternal rest, O Lord; and let perpetual light shine upon her."

Appeals

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us.

J. GEORGE EWENS, Priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,
Bishop of Milwaukee.

EMMANUEL MISSION for colored people, Hillsdale, D. C., appeals for $700 to buy a suitable lot for a chapel. With a lot secured the building is assured. It is a most promising work in a populous colored community in Anacostia parish, and the need is very urgent. The Bishop endorses this appeal as follows: "I most warmly commend the effort to build a chapel for colored people in Anacostia, D. C. It is a place and work of very great importance, and I want very much to see a decent chapel ready for holy uses.

WILLIAM PARET,
Bishop of Maryland."

Contributions should be sent to the Rev. W. G. Davenport, Anacostia, D. C.

SOME of the readers of this paper may have heard of the terrible epidemic of typhoid fever from which the people of Ironwood are suffering, believed to be due to the infection of city water. It is estimated that there are about 700 cases of illness at present. Many deaths have occurred, many more will take place. The hospital is filled, the armory has been pressed into use and is filled, and in private houses there are frequently four or five of a family sick in bed. Ironwood is a mining town in the new missionary jurisdiction of Northern Michigan, which has grown to a population of 12,000. Seven years ago the site of the town was a forest. Many of the houses, only temporary structures, are the merest hovels, packed full of boarders, and with no means of ventilation, where there is little hope for the sick. On the top of all this comes the additional hardship that nearly all the mines have shut down, no work is to be had, and already some families are absolutely suffering from hunger. Will not some of the good readers of this paper, for the sake of the dear Master and our common humanity, help us in this extremity, and give their fellow beings some chance for life?

REV. J. W. MCCLEARY.

St. Paul's Rectory, Ironwood, Mich.

S. CHIPMAN THRALL, PRIEST AND DOCTOR
IN MEMORIAM

It is proposed to complete the fabric of Emmanuel church, Lancaster (in charge of which the late Rev. Dr. Thrall spent his last years, and in serving which he laid down his life), by placing in the chancel a memorial window to his memory. It has been thought fit, by his bereaved flock, to publish this notice, so that the many friends of their lamented head may have an opportunity by contributing toward the above object, of paying tribute to the memory of that noble, and now sainted, priest of God; and also of helping to complete the church, which he labored so unselfishly and devotedly to beautify and finish.

Contributions to the "Thrall Memorial Window Fund" should be sent to the REV. B. T. BENSTED, Lancaster, Wis.

This appeal is most cordially approved by the Bishop of the diocese wherein Dr. Thrall passed the last years of his most useful life.

I. L. NICHOLSON, Bishop of Milwaukee.

Milwaukee, June 27, 1893.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

BISHOP MEDLEY MEMORIAL,

DIOCESE OF FREDERICTON, NEW BRUNSWICK

It is purposed to commemorate the life and labors of the late John Medley, D. D., first Bishop of Fredericton and Metropolitan of Canada, by erecting a monument in the cathedral which he built, and by establishing a mission canonry in connection with his cathedral, to be known as "The Bishop Medley Memorial Canonry." The amount required for these two purposes is at least $25,000.

The committee to whom the work is entrusted feel that there are many friends of the late Bishop outside of his diocese, who from regard to his memory, and interest in the work of the Church in New Brunswick, will be disposed to assist in raising the amount above mentioned, and to these they would appeal for help.

Subscriptions large or small, will be received by the treasurers at St. John, N. B. Subscriptions to the monument may be paid at any time prior to July, 1894, and those to the canonry may be spread over three years.

St. John, N. B., Canada, June 15, 1893.

H. TULLY FREDERICTON,
Chairman of Committee.
S. L. TILLEY, C. B., K. C. M. G.
GEORGE A. SCHOFIELD,
Treasurers.
J. ROY CAMPBELL,
Secretary.

Church and Parish

A PRIEST (professor) wishes parish work during July and August. Address "PROFESSOR," LIVING CHURCH Office.

WANTED, a teacher of French in a Church school for girls, one whose native language is French, and has had experience in teaching. Term opens in September. Address "RECTOR," this office, with references and needful information.

SUNDAY SUPPLY, during July, in or near Chicago, can be had by addressing "PRIEST," office of THE LIVING CHURCH.

WANTED.—A competent organist and choirmaster. Address stating terms and references, St. Mark's Rectory, Salt Lake City, Utah.

WANTED.—A first-class farmer, married, desiring to move to California in the fall, can hear of a good opening on an orange ranch near Los Angeles. Good home and wages paid while learning the business of orange and lemon culture. Address "FULLERTON," this office.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev. JAMES STARR CLARK, D. D.

World's Fair

WORLD'S FAIR visitors can secure large pleasant rooms with an Episcopalian family at moderate rates, within walking distance of fair ground, and one block from Illinois Central trains. Address MRS. T. A. CALDWELL, 125 51st Boulevard, Hyde Park P. O., Chicago, Ill.

H. A. Swain, 4246 Cottage Grove ave. Nice clean furnished rooms to World's Fair visitors, 50c. per day, and upwards. Special rates for large parties. One block from Grand Boulevard, within walking distance of Fair grounds; cable cars pass the door, four blocks from the Elevated and two blocks from the Illinois Central R. R. Take Cottage Grove and Wabash Ave cable. Correspondence solicited.

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 87 Bowen ave., Chicago, Ill.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st. Breakfast and dinner.
Mrs. Henry F. Starbuck, 6 Groveland Park. With or without board.
Miss Wallace, 150 Fiftieth st. Breakfast only.
Miss Magee, 4737 Lake ave. With or without board.
Mrs. H W. Scaife, 975 Millard ave. With or without board.
Mrs. J. A. Rice, 189 Cass st., Flat 30. Breakfast if desired.
John S. Cole, South Englewood. Breakfast only.
G. C. Burton, 6640 Yale ave., (Englewood.) Without board.
Mrs. C. L. Chance, 3320 Vernon ave. Breakfast if desired.
Mrs. E. C. Vermilye, 446 Belden ave. With or without board.
Mrs. F. D. Benson, 41 46th st. Without board.
Mrs. A. Parsons, 5756 Madison ave. Without board.
Mrs. Ferris, 3532 Ellis ave. Breakfast if desired.
Mrs. B. C. Davy, 380 Erie st. With or without board.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat). Breakfast only.
Mrs. J. P. Peterson, 341 Oakwood B'd. Breakfast only.
Mrs. Edward Ivens, 1053 N. Halsted st. Breakfast only.
Miss E. M. Wilson, 4525 Oakenwald ave Without board.
Mrs. A. Elton, 223 Dearborn ave.
Mrs. A. E. Crane & Co., 265 Chestnut street.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

A Dream of Caves

Was there ever a morning so bright, so exquisitely fair, as the one which dawned upon us amid the orange groves of Sorrento. From the windows of our hotel we looked across the sunny bay, at the mighty cone just dropping its veil of mist, and saw that the great column of smoke was wafted towards Ischia. This was an assurance that our umbrellas need not be unfurled that day, when we intended crossing to the famous Blue Grotto.

Below us on the shore, a long line of peasants had gathered: brown-faced women in short striped skirts and gay kerchiefs; men in blue or brown trousers, bared to the knee, and tasseled red caps, sang in deep, rich voices snatches of Neapolitan melodies as they drew in and spread to dry their brownish-red nets; here and there over the bright waters danced the boats of the coral fishers, their swallow-like brown sails and silvery nets skimming over and dipping in the waves of the blue, tideless sea.

The morning was cool, and we ate our breakfast beside a sparkling fire of cones and olive wood, then took our way down the steep winding stairs that lead to the shore, accompanied all the way by picturesque little urchins, begging Signor and Signora to buy their small bouquets of wilted violets, or wild flowers gathered on the cliffs. Could they carry the wrap for Signora, or help Signor to descend? *Non solo; non gracieuse*; but they did not leave us until we entered the waiting barque and were propelled by brawny arms across to the steamer.

Comfortably settled on the clean white deck, we gazed around us upon the fairest of earth's pictures, the orange gardens and olive-clad slopes of Sorrento catching the golden light and filtering it through interlacing leaves upon quaint red-roofed houses and grey walls. Before us, reaching to heaven, rose the great dome of Vesuvius, like the talisman of the Israelites, a pillar of fire by night, and of cloud by day. On our left, Ischia lay like an emerald in a sapphire frame, fair and smiling as if forgetful of the yawning spectre which had made her desolate; to her right, were outlined the rocky shores of the island towards which we were steaming. Of course, we were not without the inevitable party of tourists, a batch of "Cookies" one finds in every corner of Europe, a sprinkling of many nationalities, but sure to be three parts American. The Neapolitan peddler with his boxes of shell ornaments and corals, finds this a good place to drive his bargains, and we were amused at the clashing of wily Italian shrewdness with sharp Yankee wit; it is safe to say that the latter always closed the negotiations with the balance of favor on his side.

After two hours' steaming we dropped anchor and at once like the Genii of the Arabian Tale, up sprang all around us, red-capped boatmen anxious for fares to the Grotto. Babel was a whisper compared to the clamor of the shrill voices, each one recommending his own craft as safest, and his special skill for piloting people into the Grotto. Only three beside the boatman could be carried at one time, for it is necessary for all to recline at full length before entering the cave. Some demurred on being thus informed, hesitating to undertake what seemed a perilous adventure.

Among the first who ventured was a lady (American), evidently highly considered by the rest of her party; she was reported to be a millionaire and was renowned for the splendor of her wardrobe; on this occasion she was dressed in a fur-trimmed satin, a lace hat with tall plumes, and flashing solitaire earings. A very stout lady blocked the stairs and watched the departure of the boat. "I guess I'll wait and see what you say about it before I venture," she called, "I'm really most afraid." We looked at her vast proportions and thought that we should have reason to fear should she share our little craft. After awhile the plumed lady and her party returned. She was very much discomfited and looked like some gay tropical bird that had had its plumage draggled in a fierce storm. "It's just horrid," she exclaimed in a tearful voice, "I call it real dangerous." "Then that settles it for me," said the robust dame. "What's the use of risking one's life to see a grotto." Well content with her decision we descended in our turn to the waiting boat and were soon speeding away over the crystal waters.

"Where is the entrance," we ask, as we approach the brown rocks and cannot distinguish any opening. The boatman points to a small low aperture scarcely two feet above our heads and very narrow. It did indeed look rather perilous. "*A basso*!" he commands and we prostrate ourselves on the floor of the boat, wrapping waterproofs well around us; a pause, a slight undulation as we ride on the top of a wave, a moment of utter darkness, and then, "*Ecco*!" cries the boatman; we sit up and, oh, where are we? Is this ineffable light, this radiance all around us that of earth; is it not more like the vestibule of Paradise? Our boat rested on a sapphire mirror; down through the crystal depth we gazed upon a silver floor on which ourselves and the boat were reflected like pale shadows. All around us flashed and shimmered the wonderful silver blue light in which everything looked unreal, unearthly. We seemed to be looking through veils of filmy blue tissue, the Neapolitans diving in the water apparently dripped with liquid silver. And how silent it was in this cave of the water fairies. Not a sound reached us from the outer world. It was like a lake in the midst of some dim forest over which for centuries had been cast the spell of an enchanted hand. We felt ourselves under the same dreamy enchantment, as if we had been transported to the fairy land of Arcadia.

We would fain have lingered in this wonderful cave, but neither time nor steamboats will wait for our pleasure, and we reluctantly signaled the boatman; again we passed the dark entrance and were once more in the light and sunshine of the every-day world. The paddles of the steamer were already churning the sea into white froth, but the promise of a gratuity put renewed vigor into the strokes of the oarsman, and again we were under the gay awning on the white deck, ready to enjoy a lunch of Capri oysters, bread, and light wine. We laughed at the brown Italian boys who swam in the wake of the steamer and dived for the small coins thrown to them. We looked with leniency upon the persistent vender. Even our unromantic fellow-passengers seemed more interesting, for under such skies and amid such scenes, who would not be content and tinge even the commonplace with *couleur de rose*.

Book Notices

American Statesmen; Abraham Lincoln. By John T. Morse, Jr. In two volumes. Boston and New York: Houghton, Mifflin & Co. Price $2.50.

We confess to having sat down with the intention of making short work of a "book notice" of this latest addition to the list of Lincoln's biographies, reviewing it after Sydney Smith's famous recipe: "Cut the leaves and smell of the paper knife." But the story of that wonderful life caught our eye, even in that summary process: we read on and on with increasing interest, and could not choose but stay.

A Conflict of Evidence. By Rodrigues Ottolengui. New York: G. P. Putnam's Sons. Pp. 347. Price, $1.00.

Here is another detective story. A mysterious crime is committed, the wrong man of course is suspected, the evidence is at cross purposes, and when the detectives get hold of the matter there is a conflict of wits between them. If the reader can imagine the *denouement*, he is cleverer than we suppose. The scenes and characters move too mechanically, and the detectives act as no detectives or anybody else would act except in fiction.

The Choice of Books. By Frederic Harrison. New York: Macmillan & Co. 1893. Pp. 163.

A miniature volume neatly made, and the work of an acknowledged scholar. As a leader, or perhaps, *the* leader, of the London followers of Comte, it may be well questioned whether Mr. Harrison's literary predilections constitute him an altogether judicious adviser. But in the larger lines of classic literatures his counsels are likely to pass unchallenged. Unfortunately, the work he indicates would cover half-a-dozen lives, as men go, so that his suggestion results in perplexity and bewilderment. As a scholarly scheme or general *belles lettres*, it has a clear value. But no man is wise who takes it up as a mentor in personal work.

Personal Recollections of Nathaniel Hawthorne. By Horatio Bridge. Illustrated. New York: Harper & Bros.

This is a choice little volume and exceptionally valuable, as it places us in immediate personal relation with one of the most fascinating yet inaccessible of American authors. Mr. Hawthorne was temperamentally shy and averse to public life, permitted few intimacies, contracted few friendships, and, like Tennyson, was unhappy in the glare of that publicity for which many of his class scheme and strive. Here we see him close at hand, and study his deep, reserved, yet symmetrical, manliness of character with one who shared his thought, confidences, and affection. Such a life will reward close scrutiny and fellowship. Here are his spontaneous moods and sayings, his letters, his haunts, and personalities. Such a book has indeed a rare value.

References for Literary Workers. With Introductions to Topics and Questions for Debate. By Henry Matson. Chicago: A. C. McClurg & Co. Price, $3.00

A glance over this volume fills one with astonishment at the amount of material placed at the disposal of the literary worker. The arrangement of material is admirable. While in form it is especially adapted to the use of the debater, the students will find it useful in the preparation of their literary exercises. But it is not entirely "for the use of schools." Literary workers who desire to pursue the study of any of the subjects indicated, will find these "References" very helpful.

Inductive Studies in the Twelve Minor Prophets. By Prof. Wilbert W. White. Chicago: Young Men's Era Publishing Company.

This book contains suggestions for the study of the minor prophets, with the English Bible as a basis. It contains many excellent points, and the system is unquestionably a good one. It is necessary, however, that in the use of it the young student should be cautioned against attaching too much importance to the crude impressions which he is encouraged to set down upon a first reading, unguided by the results which have been arrived at by the disciplined wisdom of scholars. Some very curious and occasionally startling ideas have been developed in that way. There can be no true learning without humility.

Princeton Sermons. Chiefly by the Professors in Princeton Theological Seminary. New York: F. H. Revell & Co. 1893.

These sermons have a Presbyterian flavor, but of the best kind. They are largely didactic, as is natural in view of the fact that they were delivered to the students of Princeton Seminary, Sunday by Sunday. Some of them are very good indeed, especially those by the late Prof. Caspar W. Hodge, the late Prof. C. A. Aikin, and Prof. Patton. However, we may differ from the Princeton professors, we heartily sympathize with them in their belief that we are responsible for the truth which has been committed to us, and must declare it openly, clearly, and fearlessly, whatever may be the response of false liberalism. There is no playing fast and loose here with formularies of faith which one is pledged to defend.

Art for Art's Sake. Seven University Lectures on the Technical Beauties of Painting. By John C. Van Dyke, L. H. D., Professor of the History of Art in Rutgers College. New York: Charles Scribner's Sons. 1893. Pp. 249. Price, $1.50.

The lecturer punctuates his seven lectures with seventeen illustrations, mostly from the great classical painters, appositely selected and reproduced in photogravure. Many of them are not easily accessible, as of Signorelli, Boticelli, Hobbema, and Pinturricchio. The topics discussed, and they are chiefly technical, are "Art for Art's Sake;" Color; Tone and Light and Shade; Linear and Aerial Perspectives; Values (an obscure topic admirably treated); Drawing and Composition; Texture, Surfaces, and Brush-work. Although academic in purport and form, the author is rarely betrayed into the dryness of mere pedantry. There is an abundance of clearly-cut, intelligent, critical comment. One who would admire pictures intelligently, and enjoy them with sound discrimination, would do well to study Prof. Van Dyke's new book.

Stories from the Rabbis. By Abram I. Isaacs, Ph. D. New York: Chas. L. Webster & Co.

It was a happy thought of Prof. Isaacs to clothe these ancient tales from the Talmud and Midrash in an English dress. Written during the centuries following the downfall of Judah's glory, they well illustrate the indomitable cheerfulness of the Jewish temperament sustained during ages of distress and loss. "Such was their moral earnestness, so pure, and gentle, and beautiful, their optimism in centuries of continuous chastening, that of them can it be truly said, they found 'tongues in trees, books in the running brooks, sermons in stones, and good in everything.'" It is curious to meet with old acquaintances familiar to us in the folk-lore of the Aryan races, here appearing in a new guise strongly stamped with the ancient Hebraic impress, saturated with Jewish coloring. Their aim, as here given, is simply to entertain, but there is in them an educational value of more than one kind, and that not only for the young. The translator has added the charm of a felicitous style. Poetical thought, if not expressed in poetical measure, should be clothed in prose that has the charm and grace of poetry.

The Tongue of Fire. By William Arthur. New York: Harper & Bros.

This book, now re-published for American readers, first came out in 1856, in England, and seems to have met with an amount of success very gratifying to its author. It is written from a purely Protestant, apparently a Methodist, point of view, though some expressions savor of old-fashioned Calvinism, as when the author is so very sure that the three thousand converted on the day of Pentecost were "permanently raised from a death in sin to a life of holiness." The book, it may be mentioned, is dedicated to the Methodist Bishop Simpson, and the Presbyterian Dr. McCosh. The view of religion presented is purely subjective. Priesthood is rejected, we have not been able to find any allusion to sacramental Baptism, and the Holy Communion seems to be regarded as nothing more than a pledge of brotherhood. While the writer rejects in terms the Quaker theory of the Holy Spirit, we cannot make out any real distinction between that theory and the views which he himself unfolds.

The book, however, has the merit which attaches to every sincere and enthusiastic endeavor to promote the cause of personal religion. The defect consists in rejecting the divinely-ordained means of its development. The danger is that the soul may be led to identify its own weak emotions with the movements of the Spirit of God.

Greek Poets in English Verse. By William Hyde Appleton, professor of Greek in Swarthmore College. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

We have here a fine selection of extracts from the best poetical selections of the Greek poets. While every scholar knows that nothing can take the place of the capacity to read Greek literature in the original, there is abundant reason why the great and beautiful thoughts of that wonderful development of the human intellect and imagination should be made as accessible as possible to the largest number. It is a wholesome antidote to the conceit engendered by the current methods of education that the more thoughtful of our young people should be reminded that all wisdom and knowledge did not begin with the nineteenth century. We deprecate, however, the idea of representing such a collection as this as "a college course in Greek." It ought to be remembered that the actual college course involves much more intellectual labor and discipline than is represented by going over in a translation the whole number of passages included in such a course, besides requiring a considerable amount of subsidiary reading. But for its own proper purpose, nothing could be better than the present volume, though we entirely agree with the feeling expressed by the editor in his preface, that it is through prose versions that the non-classical reader must gain his nearest approach to Homer as well as to other Greek poets. But few translators have been able to reproduce the very spirit of the original to the same degree with Frere in his matchless versions of Aristophanes, portions of which we are glad to see presented here. But for Homer, as Prof. Appleton says, we must still have resource to the prose of Worsley, Butcher, Lang, and Palmer.

The Divinity of Jesus Christ. An Exposition of the Origin and Reasonableness of the Belief of the Christian Church. By the authors of "Progressive Orthodoxy." Boston and New York: Houghton, Mifflin & Co. 1893.

The purpose of this little book is "to help those who are more or less embarrassed or troubled in their Christian faith." The writers believe that new methods of Biblical study require new statements of doctrine; that modern pyschology demands a re-adjustment of dogmas, and that greater present appreciation of humanity makes it necessary to approach the consideration of the personality of Christ through His humanity and the attested facts of His life. Our authors take up in order the belief touching the Divinity of Christ, of the New Testament writers, of Christ Himself, and of the Early Church; concluding their treatise with three chapters on the reasonableness of their belief and on some questions involved in Christ's unique personality.

The volume is pleasantly and, in places, powerfully written, and will no doubt attract considerable attention, but it has serious faults, none the less. The writers do not distinguish sufficiently between re-adjustment of Apologetics, and re-adjustment of dogma. Apologetical theology must undergo modification with every change in current forms of thought,—not necessarily, be it observed, because old arguments have become invalid, but because they have ceased to appeal to men's minds. The object of Apologetics is to persuade men of the truths which are stated in dogmas,—not to pass upon the intrinsic value of the arguments which have been employed. We can conceive the value in Apologetics of expanded explanation of dogmas like that of the Divinity of Christ; but re-adjustment is something more radical, and implies a correction of the dogma itself. We think that our authors have erred in this direction. In their effort to make the dogma appear reasonable they have, unintentionally, no doubt, surrendered what it was their business to defend. On page 38, for example, the statement occurs that "Jesus Christ being the person whom the Apostles believed Him to be does not imply that His self-consciousness fully comprehended an infinite nature,—however really it reached into and vitally reflected the Divine Life,—but the contrary." We cannot quote the whole passage, but the underlying assumption is that there can be but one self-consciousness in Christ, and, as He undoubtedly had a human self-consciousness, He could not have had at the same time the divine self-consciousness of the absolute God. Here is re-adjustment with a vengance. The ancient Church taught a *two-fold* operation in Christ, by virtue of which the divine and the human self-consciousness subsist in the same person, each distinct, though inseparable. But modern pyschology knows nothing of a double consciousness, therefore we must surrender the divine in order to vindicate the human. Our authors forget, and other writers for that matter, that a science, which deals with human nature simply, cannot limit the mental operations of one in whom the divine and human minds exist together, each in its integrity. The perfect humanness of his human mind in no wise excludes the infiniteness of His divine mind and self-consciousness. To say so is equivalent to saying that God could not become man except by ceasing to be God. A being who for the shortest moment ceases to be infinitely self-conscious, in that moment ceases to be God. We must also enter our protest against the habit, so common in our day, of disclaiming the use of technical terms and then using them, none the less, in new and undefined senses. Thus the term person is used, not ostensibly, but apparently, in the *philosophical* and purely human sense of a self-conscious individual, possessing but one mind and one self-consciousness. But the term person, when applied to Christ, is not so limited. The personality of Christ is divine and subsists in two natures, each possessing all the operations which are proper to it. There are other passages which we do not like, especially in the chapter of "The Divine-human Personality." But our space is limited, and we can only say that Canon Liddon's great work still remains without its peer.

The Blood Covenant. By H. Clay Trumbull. Philadelphia: John D. Wattles. Price $2.00.

This is a new and greatly enlarged edition of a work first published in 1885. "The Covenant of Blood" is one of the most ancient and wide-spread religious rites of the world. It belongs, like the sacrificial feast, to the category of those first "elements" of religion of which St. Paul speaks in the Epistle to the Galatians, which being universal in character among the primitive races of mankind, must either be derived from primeval revelation or sprung from the common instincts of humanity. In either case it is important to ascertain the underlying significance, the idea itself, of which the rite is the clothing. Christianity as the universal and absolute religion must necessarily fulfil or take up into itself all that is actually common to humanity. Even those universal rites in which men have embodied their common religious instincts and yearnings will be found to exist in some elevated, sublimated form in the permanent institutions of the Christian Church. In connection with the institution of the cup in the Eucharist, our Lord Himself clearly refers to the ancient rite of the Blood Covenant. Again in connection with the atoning sacrifice, the same idea is emphasized in the Epistle to the Hebrews. Dr. Trumbull has collected a mass of interesting facts bearing upon the sacrificial use of blood in the rites of many nations. To a great extent the field has been hitherto unexplored and the book is, therefore, a really valuable contribution to this department of comparative religion. The writer has made use of an immense variety of literature all illustrating the life-giving power attributed to the various uses of blood. The antiquities of all the most ancient nations of the world, the folk-lore and legends of various races, the religious rites and social customs, medical science, ancient and modern, poetry, archæology, and travels, all find a place. The result is to prove that the importance of bloody rites has been recognized among all races of men and that the ideas involved are absolutely universal. The value of the book would be greatly enhanced if the author had a larger view of the meaning of the word, "sacrifice." The considerations advanced in Robertson Smith's "Ancient Religion of the Semites" present another side of the subject which cannot be left out of the account. Dr. Trumbull with the natural enthusiasm of an explorer in little known fields, is inclined to attribute too exclusive an importance to a single rite. He despatches much too briefly and summarily the rites connected with offering and eating. The note on p. 293 in which "the Covenant of Bread and the Covenant of Blood" are compared, and the former relegated to an inferior place, is far from satisfactory. We are not warranted either from the Gospel accounts of the Institution or from indications elsewhere, in treating the consecration and communion of the Bread as simply belonging to the category of covenant making. The word "covenant" is only used in connection with the "blood." Nor is there anything in what the author has alleged which warrants the assertion, on page 292, that we have "no more an altar of sacrifice, but a table of communion." If the idea of sacrifice is once adequately mastered, it is seen, as the Fathers used to declare, that sacrifice is essential to divine worship. It is impossible that it could be done away, and the daily worship of the primitive Church, as seen in the ancient liturgies, affords overwhelming proof that it was never for an instant supposed to be done away. The only question which remains is as to the character, not the fact, of a Christian sacrifice. It is certain that more is involved than "a table of communion." It is significant that the author does not quote the declaration of Hebrews xiii: 10, "We have an altar," or refer to the fact that it is eating rather than drinking which is emphasized in that connection. When all deductions have been made, however, the fact remains that we have in this book a treasury of material of the utmost value, and which, taken with the evidence which other lines of research afford, in order that all phases of the subject may be seen in their proper relations to each other, will aid in establishing in a new way the ancient Catholic doctrine of the Holy Eucharist.

Philanthropy and Social Progress. Seven essays by Miss Jane Addams, Robt. A Woods, Father J. O. S. Huntington, Prof. F. H. Giddings, and Bernard Bosanquet. Delivered before the School of Applied Ethics at Plymouth, Mass, during the session of 1892. With introduction by Prof. Henry C. Adams. New York: Thos. Y. Crowell & Co.

This is a very interesting book and one which is characteristic of our time. The two first-named writers consider the subject of social and university settlements in the poorer quarters of our great cities, and a special interest attaches to the papers of Miss Addams, in view of her connection with the Hull House on the west side of Chicago. The purpose of these settlements is to elevate the neighborhoods in which they are placed, by neighborly contact of men and women of culture and by every social influence that can be exercised without intrusion or patronizing methods. An attempt is made to evoke and stimulate the good which already exists among the neighbors of the settlement, rather than to bring in foreign ideas. Philanthropy, as ordinarily understood, is not in view, and only appears as an incident of neighbourly good fellowship. Religious influences are usually left out. Father Huntington faithfully displays the real selfishness which lies at the bottom of the bulk of our so-called philanthropy, and argues that it becomes, by its removal of the symptoms of evil, a means of postponing all serious attempts to deal with the cause of distress. Here and there his own view as to what is the chief cause of poverty and want is hinted at, viz: the ownership of land by the few. He would have all our taxes levied on land at its actual value for production, so that it would be unprofitable for capitalists to keep it idle for speculative purposes. In short Father Huntington is a disciple of Henry George. He writes powerfully and there are some telling passages, *e.g.*, his quotation from Tolstoi: "The present position which we, the educated and well-to-do classes, occupy is that of the old man of the sea riding on the poor man's back, only, unlike the old man of the sea, we are sorry for the poor man, very sorry. And we will do almost anything for the poor man's relief; we will not only supply him with food sufficient for him to keep on his legs, but we will provide him with cooling draughts concocted on strictly scientific principles; we will teach and instruct him and point out to him the beauties of the landscape: we will discourse sweet music to him and give him lots of good advice. Yes, we will do almost anything for the poor man, anything but get off his back." Prof. Giddings treats of "The ethics of social progress," and takes a very different line. He shows that it is a law of all social progress that it should leave distress in its train. Progress means necessarily a disturbance of the usual means of subsistence; and there must always be a large section in every large city which is incapable of adjusting itself to the changed conditions of labor. Poverty and distress follow inevitably. He argues accordingly that unless we are prepared to abolish progress, an absurd and impossible task, we must always have the poor with us. Poverty cannot be abolished. It remains that "society ought to assume the costs of its progress," partly by relief of present distress and partly by facilitating readjustments of the relations of the distressed to changed conditions of labor. The closing paper deals in an interesting manner with the work of the London Charity Organization Society, and points out the principles and chief danger of the administration of charity." There is an earnestness and sincerity in these papers which is above criticism. We most heartily sympathize with every honest effort to alleviate distress and to remove its causes. We do not agree with the theories of some of the writers, however, and feel bound to point out one fundamental fallacy, which is perhaps a natural result of exclusive absorption in philanthropic study, but which is none the less unfortunate. We mean the divorce of charitable work from true religious principles. Modern philanthropy is one of the fruits of Catholic Christianity, and derives its proper justification from that religion. To substitute mere humanitarianism, means to sap the strength of true charity and to elevate present and temporal benefit above the salvation of souls. It is a nobler work intrinsically to save a soul in poverty than to remove poverty on the basis of a soul-destroying materialism which ignores God and His holy kingdom. Life is more than meat and drink. Poverty is not the greatest curse. If we can alleviate some of its conditions and then teach the poor of God's grace and the virtues of patience and contentment, we shall turn poverty into what God designs it to be, a blessing. The rich no doubt do often ride on the poor man's back but, as Prof. Giddings shows, the fact that one is rich and the other poor does not prove it. Where Christian love abounds it is not so; and Christian love is more than mere philanthropy or any other system for the relief of this world's woes, as Father Huntington, a Christian priest, certainly knows.

GEORGE WILLIAM CURTIS. An address, by John White Chadwick. Delivered before the Brooklyn Institute on the Augustus Graham foundation, and published in a neat miniature volume of 76 pages. As the eulogy of an intimate friend and summer neighbor, an eminent co-religionist, and a man of rare culture and literary distinction, this address will doubtless stand as the best memorial of Mr. Curtis. [Harper Bros., New York].

THE midsummer *Cosmopolitan*, the first at the new price of 12½ cents per copy, though unchanged in size, excels any other issue of that magazine in the number of its distinguished contributors, in the interest of its contents, and in its overflowing illustrations by famous artists. Francois Coppee, William Dean Howells, Camille Flammarion, Andrew Lang, Frank Dempster Sherman, H. H. Boyesen. Charles DeKay, Thomas A. Janvier, Colonel Tillman, Agnes Repplier, and Gilbert Parker, are a few of the names which appear on its title page. Three frontispieces, all by famous artists, furnish an unusual feature, and among the artists who contribute to the 119 illustrations adorning its pages, are Laurens, Reinhart, Fenn, Toussaint, Stevens, Saunier, Fitler, Meaulle, and Franzen. The midsummer number is intended to set the pace for the magazine at its new price of 12½ cents a copy, or $1.50 a year.

The Household

At Rest

BY THE REV. J. D. HERRON

At Rest!
Lay the tired body in the lap of earth,
The dear warm earth which gently holds its own;
The mother earth, where precious seeds are sown,
And held to wait the spring time's beauteous birth.

At Rest!
No longer pain, no more an anxious day,
No longer gloomy nights and sleepless hours,
For in God's garden sleeping 'mid the flowers,
We laid her down beneath the skies of May.

At Rest!
We did not see the angel forms descend,
We did not see them bear her soul away
To realms Elysium, where 'tis always day,
Where joys perpetual on her steps attend.

At Rest!
We did not see because the burning tears
Welled from our hearts and blinded our poor eyes;
But yet we know that in God's Paradise,
She now will dwell through coming happy years.

At Rest
Dear sainted mother! we remember now
All the sweet sacrifice for us you bore;
And we thy children, weeping at the door
Of Paradise would make our grateful bow.

At Rest!
O blessed death! since Jesus too hath died,
And made the grave the gate of endless life,
O blessed death! the end of mortal strife,
The path which leads to pastures green and wide.

At Rest!
And we will wait until at God's command,
His beauteous spring-time breaks o'er all the earth;
And we will rise in resurrection birth,
And feel the warm embrace, the pulsing hand.

At Rest!
At rest until our Lord shall come again;
The body sleeping 'mid the flowers of May,
The spirit waking in the realms of day,
Waiting until He comes to earth again.

At Rest!
So we will wait and watch, nor longer pine,
For God doth grant her rest and sweet release;
So we will pray that she may rest in peace,
That light perpetual round her soul may shine.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER X

New Year's Day had dawned, but not in the bright crispness of a clear winter morning, as had been the hope of some young hearts in the city who had been eagerly looking forward to this time of festivity. Among others, Marion and Pauline were to assist at the Commodore's reception. Commodore and Mrs. Levering had planned a "rosebud" reception, as their only daughter was still of tender age, and their son, Harold, of the naval academy, was to be at home for the occasion. Mrs. Levering was always charmed to have around her a party of young people; already she had found out Pauline and her friend, and they had been informal visitors at her house. Vivacious and charming of manner, the Commodore's wife was a favorite in society at large, as well as in her own immediate neighborhood. Her husband, a tall, fine-looking man of some sixty years of age, had abroad the reputation of sternness, but in his own home his bearing was tender and courteous.

Within doors, that New Year's Day, all was warmth and light, the shutters being drawn and the gas lighted; a bevy of young girls between the ages of sixteen and twenty surrounded their hostess in the front parlor. In the lower end of the room, potted plants from the greenhouse gave a tropical effect to the scene, and strains of music from players in the background, added to the enchantment of the place. Outside, the streets were slippery with ice, and few persons were to be seen battling with the wind and sleet. Gradually, as the day wore on, the more venturesome braved the storm, and peal after peal was heard at the door-bell. Marion stood next Mrs. Levering, and was engaged in a laughing rivalry with her young companions as to which should take out the greatest number of callers for refreshments. The novelty of the occasion, and her thorough enjoyment of the company, had brought a flush to her cheeks and lit her eyes with brilliancy. So the evening wore away, and the New Year with its unknown joys and sorrows was fully ushered in.

Marion's life that winter, thanks to Miss Roy's good common sense, continued as before, the mornings being filled up with her studies under the direction of her aunt, while the professor guided the musical department "after his own heart," as he expressed it, which meant for Marion hours of practising, interspersed with bits of interesting music from her teacher.

It was not until the following winter, after a summer spent at a well-known watering-place, that the girl was fairly launched in society; then followed a season of gaiety, when she had need of all her strength, physical and mental, to keep up with the ceaseless round of parties and receptions into which "for Marion's sake," Miss Roy suffered herself and her niece to be drawn. Pauline's previous year of initiation proved invaluable in a certain way; she was a popular girl, not intellectual, but possessed of a superficial brightness which made her appear above the average, and a droll amiability that softened the keenness of her wit. Marion entered on the new life with the enthusiasm of youth. But can the moth approach the candle and not singe its wings? Inevitably the girl was dazzled by the glitter of the light, and fluttered near the dangerous flames. Thanks to her inheritance of love and purity, to her early training, and to the memory of a truer life, she shrank from the contact.

"Pauline," she said one day, "do you know there is one thing that worries me about these parties; if one could just choose the persons one likes and approves of, it would be so pleasant; but to be obliged to talk to those of whom one disapproves, and appear pleased with them because they are rich or great, seems such a mockery."

"Don't distress your sweet soul, child, about other people's sins. We must take life as it comes, and enjoy the sweets while we can," and Miss Brooke settled herself back with an air of satisfaction. "For my part, I think it is a passably charming world on the whole, if one will take it as one finds it. Of course there will be snobs everywhere, but what of it? It would be a Herculean task to reform society, *mon amie*, and one not to be undertaken by two young women freshly launched upon its dangerous waves," and Pauline watched her friend's face with some anxiety. Lately she had noticed a disposition on Marion's part to sift trivial matters through a superfine sieve.

Marion made no reply, and the subject was dropped for the time. There rankled in her mind a discussion which had lately occurred between herself and a young lawyer who visited them occasionally. He was a man of polished manners and elegant appearance; but his smooth, evenly rounded speeches, veiling sarcasm that seemed to Marion intentional, impressed the girl unfavorably. Yet she could not account for her aversion, she simply felt it. Pauline liked him, and he visited at Captain Brooke's more frequently than elsewhere. On a recent occasion, when Marion was staying at the Navy Yard, Mr. Lennox had called. During the course of conversation, the question was propounded by him: "Is a man legally responsible for a moral wrong?"

The lawyer suavely argued for the negative, until his auditors felt that in a worldly sense at least he had won the case; but Marion Martyn could not overlook the fact that while one may not be responsible to the law of man for moral wrong, there was a higher law by which he must be held accountable, or else the foundations of society are undermined. What most troubled her was the utter ignoring of the power of that higher law by one well-versed in the lower. Every now and then the re-currence of that question haunted her mind, only to be banished by other thoughts which came at this time to engross her.

Her affection for Jessica Lynn had never lessened, despite their long separation and the different circumstances which surrounded their lives. In the letters which they wrote each other, they continued to exchange confidences as in former days; and Marion knew, from the tone of her friend's epistles, that Frank Wilton's avowed attachment for the doctor's daughter was the one absorbing theme of the girl's quiet life. Yet here was Frank dangling at Pauline's side, apparently oblivious of the sweet, fair young life which lived in the thought of him in the far off Newberg. And Marion was powerless to save the one friend in her dread of injuring the other. She breathed more freely now that Frank's vacation was over.

He and Harold Levering were both ordered off on their first cruise; and for more than one reason Marion felt relieved as the appointed day of departure drew near. Harold had lately shown a decided preference for her society, a wish for more than a friend's place in her affections, and, while she felt the woman's natural pleasure in being the object of his adoration, she was too uncertain of her own heart to wish matters to be brought to a crisis. It was pleasanter to go on in the old friendly way,—to be able to depend on Harold without feeling that he required more than a friendly word and smile for his services. He was of a quiet, reticent disposition, and possessed a depth of character which Marion appreciated in proportion as she realized the shallowness of many of the young men with whom she was daily thrown. She felt that he was a friend

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Misleading Brand "Standard Lead Co. Strictly Pure White Lead. St. Louis."		
Materials	Proportions	Analyzed by
Barytes	59.36 per cent.	Regis Chauvenet & Bro., St. Louis.
Oxide of Zinc	34.18 per cent.	
White Lead	6.46 per cent.	
Less than 7 per cent. white lead.		

Misleading Brand "Pacific Warranted Pure [A] White Lead."		
Materials	Proportions	Analyzed by
Sulphate of Lead	4.18 per cent.	Ledoux & Co., New York.
Oxide of Zinc	45.04 per cent.	
Barytes	50 68 per cent.	
No white lead in it.		

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State and Fifteenth Streets.

worth keeping, yet the thought of him as a possible lover was distasteful to her. So with a vague hope that all would go on in the old way, and that their friendship would be kept up by the medium of letter-writing when each would have much of interest to write the other, Marion put from her mind the day of decision and lived on in the enjoyment of the present.

It was on the evening of his departure that Harold Levering found himself in the Roy parlor, having come to bid Marion adieu. The flowers he had sent her a few hours earlier were arranged in a dainty glass bowl on the flower-stand beside him. He had chosen the creamy-tinted roses which she loved; and as he sat looking at them, and waiting for her coming, he determined anew to learn his fate. His voice trembled slightly as he arose to meet her, and Marion, looking into his troubled face, knew that the dreaded hour had come. He did not relinquish her hand, but strove to read the unspoken answer in the clear eyes that looked so frankly into his.

"Marion, I am come to say good-bye. Tell me that there is hope for me, that I may look forward to my home-coming, and know that your love awaits me."

Marion's face grew paler as she gently withdrew her hand.

"Oh, Mr. Levering, I am sorry. I hoped we might keep on with the old friendship, at least until we better knew our own hearts." The distress in her voice increased as she spoke, for Marion felt that she was giving pain to one who truly loved her.

"Know our own hearts," he repeated, "you do not care for me, or you would not say that. For me, I can never change; but I will wait and hope. Oh, my love, you do not know how your truth and loveliness have sustained me these two years, how my love for you absorbs my every thought, waking or dreaming."

"I dare not tell you to hope," was the low reply, "it would be more unkind, although you may not see it now."

The tenderness in her voice soothed his despair.

"I am satisfied to wait so long as no one else has won your heart,—wait and work. Yes, I will work for your approbation, if I may not win your love; and I would not have it unless freely given," he added proudly, but with a wistful glance which went to her heart.

"I seem to have no love to give," she answered, sadly, "but I shall think of you often, and miss you from my life."

"Thank you for those words," he answered, gravely. "Is there any thing I can do, any last service for you before I leave? And you will let me write?

"Yes," she replied, "there is one favor I want to ask of you. Something which will be a lasting service to others as well as to me. It is about Frank Wilton," she began, hesitatingly, and then followed Jessica's story, which no one but herself knew; but she trusted the confidence of the man to whom she told it.

"You may rely on me to influence him as far as possible. He is a fine fellow in many ways; but you and I know that he lacks strength of character. Ah, what a treasure he is throwing away,—a woman's undivided love. He knows not its priceless value. Good-night and good-bye. Bid me God-speed, my friend!"

"I do, with all my heart; and believe that whatever you may be called on to endure, the strength will be given you to go bravely onward."

(To be continued.)

Financial News

The last few days have unquestionably shown a healthier tone at financial centres. The July settlement period has been safely passed without defaults by large corporations, alone excepting the Philadelphia & Reading R. R., which had been anticipated, and so caused no special comment. The money which has been so heavily withdrawn from New York banks to all parts of the country, is slowly working back, and in the absence of further volcano-like eruptions, the high tension of the last few months will soon be a thing of the past. One of the surest indications that the worst stage of distrust is over, is found in the fact that there were no concerted runs on savings institutions on or after July 1st, when most banks pay to depositors interest on their money for the preceding six months. As to withdraw deposits before the 1st would entail a loss of this interest, it was feared that many depositors were only awaiting the interest period to take out their money, but happily such has not been the case.

The only remaining obstacle to returning confidence is the uncertain complexion of Congress on the silver question. That there is to be a bitter fight is already clearly reflected by numerous organizations being formed in our western silver States antagonistic to a repeal of the Purchase Act. While there is hardly any doubt that the obnoxious clause of the bill—that which obligates the Government to purchase four and one-half millions of silver each month—will be repealed, there is not the same assurance that the silver advocates are not strong enough to force some compromise measure in its place. Should they be able to gain this much, it will prevent a quick re-bound to a normal condition that an unconditional repeal would effect, but will not be of such unsatisfactory character as to check a gradual convalescence of finance and business.

The present almost complete stagnation of business will reasonably enough be continued until the proposed legislation is enacted and thoroughly comprehended, but the stagnation will be minus the innumerable failures to which we have been so accustomed the last quarter-year. Merchants are receiving more liberal accommodations from banks, which will have a tendency to carry many of them over the dull period to safety.

C.

New York, July 10, 1893.

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Do you contemplate going to the World's Fair? Of course you do—every one does. But you will not end your journey with a visit to the Fair. You will want to go back to the old home in New York, Ohio, or Pennsylvania. You will, perhaps, want incidentally, to go to Washington, call on the President to inquire after the "plum" crop, in fact, make a swing around the whole circle, take in Cincinnati, Pittsburgh, Wheeling, Washington, Baltimore, and New York. That would make a splendid trip if taken over the Baltimore and Ohio Railroad. Over no other railroad route in all the East, can there be found more delightful and varied scenery than over the famous B. & O. It is the only direct route from Chicago to Washington. Leaving Chicago, on the finest and fastest trains in the world, vestibuled from end to end, lighted by the famous Pintsch gas, protected by Pullman's anti-telescoping device, and a perfect block system, you are rapidly whirled over a splendid roadbed and down through the grand old states of Illinois, Indiana, Ohio, Pennsylvania, and Virginia, away up among the mountain fastnesses of the Alleghenies, past hundreds of historic battle-fields and places of note. You cannot conceive of a grander trip on all the American continent. If you contemplate visiting the old home in the East, you should not fail to travel by way of the Baltimore and Ohio Railroad. For information as to rates, time of trains, sleeping car accommodations, etc., apply to L. S. Allen, Asst. Gen. Passenger Agent, "Rookery," Chicago, Ill.

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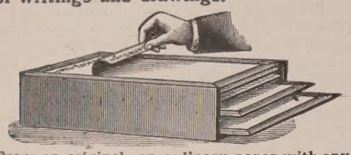

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Household Hints

THE IDEAL TRAVELING SATCHEL.—The ideal traveling satchel is the square-topped, wide-mouthed affair, the inside covers of which have a strip of leather made into receptacles intended for the button-hook, tooth-brush, nail-file, scissors, etc. It contains two pockets, at the ends, not at the sides, and can be made to hold quite a quantity of things. As a rule the receptacles in the strips of leather require a small button-hook and tooth-brush—the bristles of the latter should be protected by the small adjustable tin box sold for this purpose—a nail-file, glove-buttoner, stylographic pen, pair of scissors (to which a small ribbon bow of some bright color is tied, for easy identification), penknife, and lead pencil with rubber sheath.

In one of the pockets place three or four extra pocket handkerchiefs, a second pair of gloves, an extra veil, and a small envelope of court plaster, and in the other an envelope containing some postals, a couple of addressed envelopes, one or two telegraph blanks, and a few sheets of writing paper, or better still, a small writing tablet with blotter. A stampbox containing, with others, one or two special delivery stamps, should also be placed in this pocket. If the satchel is not provided with the before mentioned strip, this pocket should contain also the pencil, penknife, and the stylographic pen in a secure case. In the other pocket drop the nail-file, button-hook, glove-buttoner, and tooth-brush.

In the bottom of the bag place a light-weight (silk preferably), dark-colored Mother Hubbard wrapper, for use as a night robe on sleeping-cars, and a small towel. A toilet-case made from a strip of linen with tying strings of ribbon or tape and plainly marked "hair," should contain brush, comb, and a box of hair-pins. A similar roll marked "sewing," should hold a needle-case, well-filled with coarse and fine needles, spools of black and white cotton, Nos. 40 and 60, small cushion stocked with black, white, and safety pins, a bag with a few buttons, small scissors, and a celluloid thimble, the loss of which will not be regretted as a matter of value. A soap-box of tin or celluloid pays for itself in convenience many times. A sponge-bag of oil silk or of some rubber-lined material can either be purchased or made cheaply. A whisk brush should be adjustably fastened to the interior of the bag, and thus equipped, the traveler is proof against dirt and disordered apparel. Take also an inexpensive black folding fan, and a pair of rubber overshoes, wrapped in some dark cotton material—*Ladies' Home Journal.*

MATTING.—In buying matting it pays to get a good quality. Matting should always be bound, and unless you are an expert in such matters let me warn you not to attempt much in the way of cutting to fit corners. Unless you are very careful you will have a frayed breadth on your hands which will cost more to replace than the price asked by the dealer for making and laying. Double-headed tacks, such as are sold expressly for the purpose, are the only satisfactory ones. The ordinary No. 8 has a fashion of making its way into the fibre and then cutting loose.

Matting is not adapted for floors subjected to hard wear. The poor quality will fray, and the finer grades will wear off. Wherever it is used there should be a plentiful supply of rugs to protect it.

Soiled matting may be cleaned with a damp cloth, and where there are colors it is well to put a little salt into the water in which you dip the cloth. If you have been so unfortunate as to drop grease upon the matting, do not try ammonia or benzine or grease extractors; you will only make the spot worse. Sometimes brown paper and a hot iron will be effective, but the best eradicator is French chalk and benzine. Cover the spot thick with the chalk and moisten by sprinkling, not pouring, the benzine upon it. When the benzine has evaporated, brush off the chalk, and lo! the spot has vanished also!—*Jenness Miller Illus. Monthly.*

A bit of old crepe is the very best thing for dusting one's gowns. The ordinary brush used for the purpose is death and destruction to silk, passementerie, or any of the soft materials in use nowadays. Take every particle of dust off with the crepe, whose corrugated surface will make the job an easy one, and then, if there is a good deal of beading used in the trimming, lay between sheets of tissue paper, where nothing will rub against it; for passementerie with some of the beads missing or the gloss gone, is the most distressing spectacle imaginable. If a brush must be used, get a soft camel's hair one, and use it with a light, quick motion, as sparingly as possible. The shine can be easily and quickly removed from the shoulders and elbows of gowns by a gentle friction of emery paper. Don't rub too hard, just enough to raise a little nap, and then, in the case of cashmere or other smooth goods, go over the place a few times with a warmed silk handkerchief.

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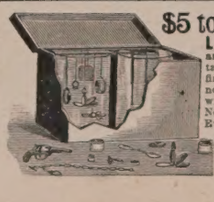

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